

Winter 1-1974

## Israel Kirschner, January 1974

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### Recommended Citation

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<https://digitalworks.union.edu/berkoralhistories/2>

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L.B. Now, would you start by telling me your name, for the ~~xxxx~~ recording.

I.K. I have here, everything. (He had a pre-written sheet.)

L.B. First, start with your name.

I.K. I. Israel Kirschner. Yah. Was born in Khrushuv, a small village in Poland, August, 1897. My parents were farmers and also merchandisers. They brought me up in a strictly religious way of life. When I was, when I reached 12 year, they send me to the Yeshiva in Stanislawus. At 13 I came to the Yeshiva of Buczacz, there was born Agnon, in the same, and I knowed him personally. And at 14 years I was in the Yeshiva of Pressburg, Hungaria. It was not only a Yeshiva of Hebrew knowledge but combined with secular knowledge. The title of this Yeshiva was the Kaiser Koenigliche Rabbinatehshule in Pressburg. Every student who learned there three years, was free from military service. In 1914, when the first World War started I was in Pressburg. But I left Pressburg and came home. Two days before the Russian army occupied our village together with the whole territory of eastern Galicia. The first time in my young life, I began, I began to feel the inhuman hate and malicious which mankind can produce though he is created in the image of God. A few Russian officers came in our house and they took me as a spy. They brought me to the military command, I was lucky there was a high officer who talked German, and I showed my student card from Pressburg and he let me go. In the meantime the Russian soldiers robbed us completely; the whole livestock, the grain also our belongings of house, clothing and so on. And they gave it to the non-Jewish population in the village. Ten months we suffered a terrible experience with the Russian army. In June 1915 before they left, they set on fire our house, barn and stables, together with our house went up a half of the village with the church together. As ~~the~~ soon as the Austrian Army freed us from the Russian they took me in the army. And in 1916 I was already on the Russian front fighting on the ~~Stochat~~ River in Russia. In 1917 I received a harvest holiday because of the big farm that my father possessed. I was in the title to go home and harvest the grain. I ~~deserted~~ deserted from the Army, and went to Vienna under a false name, I was accepted in the University for theology. Because I learned, in Pressburg, was the school, the Kaiser Koenigliche Rabbinatehshul, we learned in the morning Talmud and the afternoon, gymnasium. You know, gymnasium.

L.B. Yah, yah.

I.K. So we learned,...when I came in the army I was already, I had already 6th gymnasium and they gave me the kreismatura, you know what means the kreigs matura, because they needed officers. So they sent me in the school, in the officers school, and I went in the front, I went, I, I, as a young officer. ~~was~~ was the title of the officer. So when I came to Vienna, they accepted my matura, my Kriegs matura, and they took me in the University. Although I had to learn, I had a professor, a Jewish professor, Professor Doktor Gottlieb, a big scholar in Hebrew and in Cabala, mysticism, and he took me, he liked me, right away he liked me and he took me, he started to learn with me. And then I learned theology by Dr. Scholl, Rabbi Oberrabbine of Tsurin. Scholl, it was a big personality. Jack knows him, knowed him. (Jack being the one who introduced the interviewee to the interviewer.) So I was a very short time, one year there, because '17 to '18 in '18 ~~the~~ breakout, the Revolution already, in Vienna and I saw Hitler when he came back from the army, from the Austrian army. He was in the Austrian army. He wasn't a German. He was from Salzburg, near Vienna. He wasn't an officer. He was the highest rank in the plain...as a sergeant...

L.B. Enlisted men.

I.K. Yah. But he had no gymnasium, no nothing. So he was only an Offizier Shtendfartrater was the title. He could be a, a Fartrater means, Fartrater means, Assistant to a Officer, not a officer. See, he started right

away<sup>in Vienna</sup> to preach his ideas, and in this time he didn't took a lot of Jews, but he took against the...he was, because the Junkers, the officers still they had the power. They came back from the army and they had nothing for to do, because they had no profession, he was only an officer. So in this time, everyone had to work something to make a living and there was very, very bad times. It was not ~~xxxxxxx~~, it wasn't what to eat. So, I ~~xxxxxxx~~ saw that in Vienna I can starve. So I went home. It wasn't so easy to go home. I went from Vienna to Kishuv, I went more than 21 days. Because I came in this town, no train. So I had to wait till a few people will take together, pay to the machiniste, to the machine, and he took the machine and he took two cars and he went again 50 miles...and so I went from Vienna to home, I went twenty one days till I came home. So, the experience was very bad, because when I came home, was already at home was a very bitter disease. Chelera and typhus.

L.B. That was already Poland then?

I.K. Yah, yah. But it wasn't Poland. Because it started the war between Ukrainians and Poles and we were right in the middle, Rushuv. Lubachov, a city of 14 miles only was the Pole, Nemurov a city of 10 miles from Rushov, was Ukrainian. And every day another party came in. Sometimes the Poles, and they stopped to rob what they could. And the other day came the Ukrainians and we was in the middle and in the meantime was the sickness, the disease. It was so bitter. So bad that every day we had to, funerals, eight people, six people. And I organized when I came home a squad, a squad from young people to go and to help. Because cholera is such a sickness, when you start to make ~~xxx~~ massage you can save sometimes a man, or a woman. Yah. It is a cramp.

L.B. Oh, a cramp?

I.K. It is a cramp. It is such a cramp that you can't stand it. You had to die. So if you in this minute, ~~stop~~<sup>start</sup> to rub it, and you have alcohol, rubbing alcohol and you start to rub it, you could save him. Because, so we, when I came home and wasn't a doctor, medical health, because the doctors from Lubachuv and Nemurov they was afraid to come. Because every day was another party from the Poles or from the Ukrainians. They didn't want to come. So we had to organize this and we saved some people, maybe a lot of people. In the meantime I became sick myself with typhus. All my father's house, only three was saved from this sickness. And I lost in this time my older brother. Yeah. So this was our experience in the (Pause)...So, (Pause) 9 this I wrote, I ~~fought~~<sup>fought</sup> a bitter disease, typhus and cholera, I organized a emergency squad in our village and this time ~~we were~~<sup>the war</sup> between the Ukrainians and the Polas were in full speed. And no medical man was available. So I became sick myself with typhus, but I came out. The village lost more than 15% population including my older brother. In the second World War I was with the Hitler army two weeks and I run to Russia. I was in Russia six years. Hitler exterminated my wife, two sons, sister, brother in law, my mother and my whole family. I came back from Russia after the war, in 1946 and in 1948 I, in 1948, in January, I came to Winnipeg, Canada. There I was appointed an executive director of the Mizrachi organization and also executive director of the Canadian Friends of Biala Bar Ilan University. I gave up in 1970 the Mizrachi organization but the Bar Ilan University I am still the director for western Canada. I am married. I have two children. One son, a doctor of psychology and a daughter married to a lawyer. I have two great (grand) children.

L.B. Can you talk to me now? (He was much moved.)

I.K. O.K.

L.B. It's not always easy to talk about these things. Now look, on the map, to help me, I'm also learning history at the same time, this is the kingdom of poland...

I.K. Yes, and this is Galicia.

L.B. Where would you have been approximately?

I.K. Not far from Lemberg. This was the city of Galicia. So from here, I was, this is Zhashuv, this was ~~xxxx~~ western already. I was in eastern Canada, uh,

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eastern Galicia. This is my city that I learned, Stanislaus. This is my Yeshiva. I was here someplace. Shemeszh is western already, between eastern and western. Here is runs the river Sam? the Sam River.

- Build this be Przemyśl*
- L.B. How do you pronounce this word?  
 I.K. ~~Shemeszh~~ <sup>Przemyśl</sup> Shemeszh, P, ~~Przemyśl~~ (Must be Przemyśl.)  
 L.B. If you're an American educated that doesn't look like Shemshl. (Laughter)  
 I.K. And this is Zheshuv (Szeszow).  
 L.B. Zhezhuu.  
 I.K. This is Stanislaus. (Stanislau)  
 L.B. That I can say, Stanislaus. And yours, was what?  
 I.K. And I was here, Rushov.  
 L.B. How do you spell your city?  
 I.K. Rushov, this was a village, a big village.  
 L.B. All right, now tell me about your village, how big?  
 I.K. Present population from non-Jews, 60 Jewish families. Very poor people.

Most of them very poor people. But although they were so poor, they builded a synagogue, with the help of my father surely, because he was a rich man. Very rich. We had a general store and besides we had 600 acre land in Rushov. He was "Gudesbesitzer" in German. You know what means "Gudesbesitzer"? A farmer, was like, a ~~man~~ "Besitzer" means "he possessed". He possessed a "gude" in German it means (Laughs) (is interrupted by Mrs. K.)

Mrs. K. A farm, a farm. xx

- I.K. A ~~small~~ farm., anyway over 600 acres land. And he had a general store, has also forests. So he gave. My father gave the, a ~~pool~~ <sup>two or three</sup> acre land for the shul and he started to build. But all the Jews, the very poor Jews even, they brought up from their mouth and they gave. And they brought a rabbi and a "Sleter" a "Shochet" and they build a steam bath, that the women had to go. So they made from this village a real small little town, from Rushov. But non- ~~Jews~~ Jews was over 2,000. Very big...

- L.B. So you were a tiny percentage?  
 I.K. We had 60 families. More or less about 250 people, Jews.  
 L.B. What did the non-Jewish population consist of?  
 I.K. They was farmers.  
 L.B. What nation...what ethnic group?  
 I.K. Most of them, 95% ~~Ukrainian~~ Ukrainian. Maybe 5, maybe more than 5, 6% Pole. All of them was Ukrainian.

L.B. And were they poor too?

- I.K. ~~Everyone~~ Everyone had 8 acre land, 9, the richest one had 20. Hewas a rich man already because he had beside the 20 acre land, had a few pair of horses, two cows, and sheep a few and this, yah, and they walked, walked in summer in our place because they(were) needed for harvest. There was no machines like today that you have a combine and you going out in the fields and in one day you fix everything. They had to use ~~xxx~~ acre<sup>7</sup>. to plow the earth, and to sow the grain, they had to do this by hand, made by hand. So, they worked in our place a lot of them. They needed, for instance, 600 <sup>daily</sup> ~~men~~, most of them women they came to cut the grain. 70,

L.B. In your place?

I.K. In my place.

- L.B. All right, let's stick to one thing at a time. Otherwise I'll get mixed up. Now, I want to talk about one thing. You talk about the Ukrainians as compared with the small Jewish population. The Jews were poor, you say. With a few exceptions.

I.K. Most of them.

L.B. Were the poor Jews, still, were they relatively better off than the Ukrainians or were they...

I.K. Yah!

L.B. Why? That's what I want to know/

- I.K. Every Jew went on with his own profession. For instance, what profession he had? He went in the village, he bought wool, from the sheep. If they had to sell a small calf, it was ~~bull~~ <sup>born</sup> and he needed a few dollars, the non-Jew.

So he sent this to the Jew. The Jew brought this to the "sleter" "zum Shochet", and he sent the meat, between the other Jews, for Shabbos, not all of them ate meat all week.

L.B. No, I know.

I.K. On Shabbos, Shabbos was Shabbos. So they served the Shabbos like he was a king.

L.B. A queen. (Laughter). But, you say they were still better off than the Ukrainians?

I.K. Better off.

L.B. Why? How?

I.K. The Ukrainians, they worked much harder than the Jews in our village. Much harder. He worked day and night. At winter they had, in the forest was enough wood to carry out, to sell. So for instance, we, myself, my father in the forest, he cut the wood and gave <sup>them</sup> "bribe" ~~them~~ in the city. Lubachov? <sup>to sell.</sup>

L.B. The peasants, the Ukrainians did that?

I.K. Yup. The Ukrainians did that. So all winter they went after in snow and the wet weather, they had to go with his pair of horses and to go to Lubachov it was, from our forest till Lubachov was more than 19 kilometers. 19 kilometers was like 13 miles. Thirteen miles, they had to go after the horses and it was slow because it was very heavy. So they was,,, But not a Jew! The Jews had no horses, no wagons and didn't work such... *WORK*

L.B. They didn't do heavy work?

I.K. No.

L.B. Who had more to eat, the Ukrainians or the poor Jews?

I.K. Eat, can be the same thing. More or less. But the work was a difference ~~but~~ between the Jew and the non-Jew. <sup>But</sup> The Jew had other opportunities. There was for ~~instance~~ instance a few families in Rushov who were very very poor. My mother was a very very good Jewish woman. And she had everything. She was a ~~xx~~ rich woman. We had a store. So Thursday she was by herself. If she was very very busy, but nobody could took from her the day of Thursday, because she gave to people flour for Shabbos, to make challas.

(Phone rings. Machine off, then on)

L.B. Now you were talking about your mother on Thursday.

I.K. Yah. Thursday she gave flour to people and because she didn't want to insult them, the people, she said, "Vest huben gelt, ist du mir arein brinen etel." "Vie Fiehl?" "Esther, Shem zich nisht, hust du zich vs nisht zu shemen, becuz ich shem dir mit dem nisht." "Du vest arein kimmern, aoi vi du vest haben a puhr dollar, zugt er," , in our time wasn't dollar, it was the Austrian money, "Ist haben a puhr sent, ist du mir arein bringen und bazullen. Darf zich gur nisht shemen becuz ich shem dir mit gurnisht. Und die ver darf nisht zul dir shenken." (Rough translation "When you have money you will bring something in. "How Much?" "Esther, don't be ashamed. You have nothing to be ashamed of because I am not shaming you. When you have a few dollars you will come in and pay me. You don't have to be ashamed of anything."

And with this language and with this talk, she gave out everything for Shabbos to the people. It was a few families that were very poor. And this was her joy. And every time when she made for Pesach for my father a new shirt, she never, he put on a new shirt till the old one, it means old one - for one year only - she gave away. "Du tust <sup>unten</sup> a neie hent biz du ~~vehst~~ nisht az der Yid hut veninsten, <sup>du</sup> hast getruggen a ganzer yur." (Rough translation- You must not put on a new shirt until you see that the Jew is taken care of who has less than the shirt which you have worn a whole year.) And this was the system in our house. Was very very religious home. Very religious home.

L.B. How many people were in your family? How many children?

I.K. Eight.

L.B. Eight children?

I.K. Yes. Five daughters, three sons. My mother had eleven children. Six sons, but three they passed away in the youngest years, six years, eight years.

- Lived three sons, but eight children <sup>we was</sup> altogether. All the time.
- L.B. Your mother didn't have any help in the house did she?
- I.K. Oh, sure. We had over eighty cows.
- L.B. No. Help in the house. <sup>Besides!</sup>
- I.K. In the house! <sup>once</sup> All the,,, they came totake out the milk from the cows, you know it was everything by ~~man~~ hand. So we had 8 Ukrainian women.
- L.B. These were?...now, no Jews.
- I.K. No Jews, never. We had only <sup>once</sup> a Jewish woman in the house to help the mother. I will tell you the truth, my mother couldn't "shataran" with the Jewish woman. It was very... <sup>hard work</sup> and besides we had sometimes many many brokers who ~~would~~ worked in our place, we had to feed them sometimes, supper. Made them supper. Also...
- L.B. So she couldn't stand having a Jewish woman doing that hard work?
- I.K. No. So we had once, we had once, she was with my mother I think enough time six years, and my mother married her.
- L.B. She got her a husband.
- I.K. She found her a husband and she gave everything. She made the "Auschteir" to make her clothes and everything, and if I remember well she gave her even 200 hundred dollars, 200 gulden, gulden was the Austrian money, 200 gulden as a present. She was six years with us. But besides her was a non-Jewish woman who did the hard work.
- L.B. Now what did they do in the house? What kind of work did they help do?
- I.K. Don't forget, it was a store.
- L.B. All right.
- I.K. A general store.
- L.B. So is that separate from the house...
- I.K. NO! It was...We had two houses. One was built by my father and he made a sukkah.
- L.B. A Sikkah?
- I.K. A Sikkah. Not a sikkah that you see here. A house!
- L.B. A Sukkah?
- I.K. Yah, he made a Sukkah. And in winter was covered with...like here. It was an oven in the room, big room, Yidden" means forty people, we had at Sukkos, that we had forty people who came to say "Timmin" This is the night of Shana Raba, before the second holiday of Sukkot. So this Shana Raba and they are sitting all night and they say Timmin and everything, so we had in our Sukkah more than 40 people, my mama, my mother served them with wine and everything. So in this Sukkah, my father kept to us, <sup>when was</sup> ~~smatt~~, kept to us a melamud, a teacher, separately, although it was one melamud for all the Jewish population, for the children was one melamud who learned with them, dovened ..But my father kept every time a teacher for him self and in this Sukkah, we learned all winter. We was three brothers and we learned with this melamud, we learned in this Sukkah. So in one half was a Sukkah; the other half he made a <sup>part</sup> ~~part~~ for himself, a ~~part~~ bath, like we have here, a bathroom, so he had a bath, and he made a mikveh in the room, was a mikveh. <sup>It means a</sup> ~~very good~~. This was one house. It was special for us. But the other half, ~~but~~ the other house was a very big house. There was the general store in this house; was a room for the officers because it was a place for the army, the Austrian army, that's why the people, there was a feud who was ~~moving~~ <sup>very good</sup> moved up because of the military.
- L.B. So they would come and stay there, is that it?
- I.K. Steady. No, no, no. They didn't come to us, <sup>to sleep</sup> ~~to sleep~~ They had their own barracks. They had quarters. It was a cavalry, with horses. So from there the Jews made a living from them.
- L.B. Yes.
- I.K. They sold. Like you have here, there's going around and selling all kinds of...going out, Jews when they came here...
- L.B. They would peddle.
- I.K. Peddle! So...



L.B. Now what else was in the house, how many rooms, other? This is the general store you have...

I.K. General store, a room for, like, some of the officers came in to drink, to have a drink, it was a special room for them near the store. Then started our quarter, our living quarter. First was the kitchen. Does not exist like we have today. But it was a big, big house. The kitchen. Then came a living room. A big living room. A very big living room. In the living room we had two beds for father and mother. Then we had after this, three rooms for the children, the girls was in two rooms. The three brothers in one room.

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the girls was five, so the three brothers were in one room. And besides most of then we lived there in the other house because in the other house was two beds, one for the teacher, for the gabbai, and one for the two brothers, the younger ones. The older brother was not <sup>every</sup> all the time with us sleeping. He was already engaged in the forest, with my father. Not ~~all~~ the time my father was the boss. He was the boss more than my father in the forest. so, and because we had enough horses, that was a buggy with one horse and <sup>he went</sup> every day in the forest.

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L.B. So, now your house was built of what?

I.K. Wood.

L.B. Wood?

I.K. Yah. All was wood.

L.B. Now you had to have a place where you kept your livestock.

I.K. Ohhhhhh! It was stables. Oh ~~plaxxxx~~ big stables, very big stables. They had over 80 milk cows and besides this was maybe 45 or 50 was young, younger cows.

L.B. Yeah. Yeah.

I.K. One year. Two year. Then they became cows, you know. So, we had this and besides this, we had over 150 young, not cows, but steers. Not in our place. It was a , how you say this in English, who burnt whiskey, who made whiskey.

L.B. A distillery.

I.K. A distillery, yeah. Distillery, so we had from the potatoes <sup>that</sup> they are making whiskey, all this, ~~then out~~ from the machine and we fed it (to) the steers.

L.B. What was left over.

I.K. They made them over the winter, very very fat. Then my father went to Leipzig, which is in Germany, and he ... three, four cows of cattle, of steers, and he sold them there, in Germany.

L.B. This is probably the biggest operation I've run into, by a Jew in those ~~ExKx~~ days.

I.K. Yeah.

L.B. So who took care of the store?

I.K. The girls.

L.B. The girls. And then you had Ukrainians to milk the cows.

I.K. Oh yeah, sure.

L.B. And to take care of the sters...

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I.K. This was no problem like you have today, to have a girl in your house. We paid in this time, I paid, when I was in Zhultow ~~Zelokiev~~ already, I paid only 15 zloty a month the girl who was with me all day long and slept in my house and I paid 15 zloty. That was \$3.00. 15 zlotys was \$3.00. I paid a monthly \$3.00 for a girl, young girl, 18 years, 19 years and she did all the work in my house and I was married already. Not more than 15, 18. I was already a rich man. So I paid 18 and I could choose a fine, a nice girl for 18 zlotys. And in the time being when I was home in Rushuv, you didn't pay more than 8, 10 kronen for a whole month.

L.B. How many people, all together, aside from your family, worked for this enterprise?

I.K. For my, for our...oh, a lot of people.

L.B. How many?

I.K. In summer, for instance, we had a few hundred.

L.B. You did.

I.K. In summer, sure. Every day we had 60, 70 to harvest, to cut the grain.

L.B. Were they all women? Or women and men?

I.K. Most of them were women.

L.B. So women worked in the field...

I.K. Only who, the people who <sup>brought</sup> dropped in, in the barns the grain, was only men.

L.B. Because that...

I.K. The horses. They put it on the wagon...

L.B. The women did?

I.K. Yeah. The girls put it on the ...you never saw <sup>it</sup> how they cut ~~it~~ and how they made...

L.B. I saw it.

I.K. Yah? Yah?

L.B. I'm old enough to have seen this. (

I.K. It's nice that you know. (Laughter) So they put it on the wagon...

L.B. It smells good.

I.K. They put it on the wagon and the men brought it in and they put it...

L.B. In fact, we used to load it ourselves and then ride in to the barn on top.

I.K. Yah?

L.B. Yeah.

I.K. Oh this is fine. Then you can understand...

L.B. Yeah, I can understand.

I.K. I'm not such a good speaker anymore.

L.B. Oh, you're fine. You're fine. So, had a big enterprise and your father was a very Orthodox man you say. A "burdel" (beard).

I.K. "Ah Zah burdel." (What a beard!) "Pais". (Sideburns) I had "pais. ~~He~~

L.B. He was a Chusid?

I.K. Oh yeah. Belzer Chusid. Belzer rabbi. He brought the Belzer rabbi for the synagogue.

L.B. { L.E. Belz, is where?

{ I.K. Belz is in Rumania?

I.K. No, no. This is a Belz was in Rumania too. You had. <sup>right</sup> But this is Belz between Suckow and ~~Bararuskow~~ <sup>was a small</sup> town. And there was a rabbi, <sup>wonder</sup> ~~xxxx~~ rabbi, you know what that means, not a rabbi, but he was a, yeah, you know rebbe, big man, really big man.

L.B. So he came to your town?

I.K. The father brought him, to Rushuv to put the first stone in the synagogue. And my father put on the second. And he said to my father "Shmarya, vest geben finf hindred kronen und ~~das~~ <sup>das</sup> legen nuch mir im shten." (Shmarya, if you give 500 kronen and you can lay the stone after mine.) And my father said "Yuh, rebbe" and he paid him 500 kronen ~~xxxxxxx~~ to put it on it. But, he was a rich man.

L.B. Now, you wore pais too? Your brothers?

I.K. Ohhhh. Listen, when you see...I haven't the picture. I learnt in Nemurov when I was nine years I had a good head, to learn. I started to learn

...  
L.B. I'll get to that...

I.K. I started to learn very young. At three years I started to learn.

L.B. "Men hut dir nisht geshlept in cheder?" (They didn't drag you to shhool?)

I.K. "No, no. Men hut mir nisht gedarft, shlepen. Ich bin alein gegangen."  
(~~He~~ No, no. They didn't have to <sup>kein</sup> drag me. I went by myself.) I was a very good student.

L.B. (To Mrs. K. who has been silent all this time.) Do you understand Yiddish?

I.K. Oh yah. She speaks good.

Mrs. K. (Broken) English.

L.B. I don't speak too well...

I.K. You speak very good. So I wore pais and because of my ~~next~~ head, it was... (Gestures)

L.B. Curly?



~~xxx~~

L.B. Curly?

I.K. Curly! And my pais was not straight pais but was like (Chuckles to himself)

L.B. Curly, curly.

I.K. Yah. (Laughter) And if <sup>you took</sup> ~~you put~~ them out they was till here. (Shows a stretching motion down past his chin.) But so, he was till here. (Meaning, unstretched they came to the usual level.)

L.B. They'd spring up.

I.K. And I wore not a hat. I wore like a...

L.B. Shtremel? Like a rabbi's ...

I.K. No shtremel, ~~xxxxxxx~~ only when they was married they started to wear a shtramel. But as a boy, and from a religious, very very religious, and a family who is more or less not every family, so I took a kulpik like a rabbi's, like a Belzerer rabbi's children..

L.B. That I don't know.

I.K. This is fur.

L.B. The crown is fur.

I.K. All is fur, it's so high...

L.B. About four inches high.

I.K. Wah. And from a good fur, from the best fur.

L.B. Did you have a brim? No brim.

I.K. This is, all this it was fur. Mrs.K. - Round, round-

L.B. It was just like a cap, a high cap.

I.K. A high cap.

L.B. But no brim.

I.K. No, no, no, no. No brim. Only like a "tselender", a cylinder.

L.B. A cylinder, right.

I.K. You know, but the cylinder has a rim, and this was without rim.

L.B. And that sat on your head. It sounds like a fez, like an Egyptian fez.

I.K. Yah, yah, yah. Yah, like an Egyptian fez. And only on Saturday I wear this. And from not plain "bekisher", you know what means a "bekishe"? A long caftan.

L.B. Caftan, you wore that?

I.K. That was from silk, black silk caftan and a "gartel". You saw sometimes a "gartel" by the Chasidim?

L.B. It's like a sash, no?

I.K. Yah. So this was my clothes.

L.B. Did you play with other children? How was your childhood spent? Did you play or study only?

I.K. Oh yeah. No, we played sometimes and in the evening or so, we went, but this was in my youngst...youth. When I was still ten, eleven years. Not more. Because at twelve years I went already into the Yeshiva.

L.B. No, but I'm talking about when ...

I.K. But, ~~at~~ ten, eleven years I was home, I learned by a melamed, by "unzer" own till

melamed, and I played sometimes in the evening, in summer when we went out to play with the other children. We wasn't separated.

L.B. That's what I wanted to know.

I.K. Oh no. My mother said every time to the girls when they brought in new clothes, new shirts, new...so, she said "Geit nisht arois. Die ureme kinder vellen zich shemen gegen auch. Tizt zich un plain. Tizt zich nisht un me zul zich unferarften die oigen. Die urmerer kinder." (Don't go out. The poor children will be ashamed in front of you. Dress plainly. Don't dress so that the poor will stare at you.)

L.B. That's the first time I've heard that amongst the well to do Jews.

I.K. Ah, she was a real "Tzedaka". (Righteous)

L.B. In fact, they worked it the other way around.

I.K. She was a real "Tzedaka". Ah! This was a woman. And I don't know what she had...such a ...such a miserable end. She was burnt in Belzen by the the Germans, in gas oven. She was eighty one years, when they brought them to Belzen.

(Long Pause)

L.B. Come back.

I.K. Yah! So,...

L.B. So, when you played,...look there were only sixty families, right, and there children in most of these families?

I.K. Most of them. And a lot of children. A lot of children.

L.B. And poor, mostly.

I.K. Poor mostly.

L.B. Did you play with "uremer"?

I.K. "Mit alle kinder. Mir hut nisht geshemt. Das hat men nisht gevist.

Dus is...derfar darf men nisht shpielen mit...(With all the children. There was no shame. We didn't know of such things.

Because of this one must not play with...) My father took a melamed because to separate himself not

from the other. Because he wanted to give us better knowledge, in Hebrew and Talmud, so that's why he kept a melamed.

L.B. Well, you don't hear this very often. *Eris gerezan a emeser Yid. (He was a true Jew.)*

I.K. It was...I will tell you a small episode. (Door bell rings. Tape is turned off.) A small episode, when my, when I saw from my father the charm. They was old people already and nobody was home. All the children was married and there was only two in the village. Every day they came at night and stealed from him everything that he had. He would...when he slept, they took from him the ~~pills~~ pills, his pills under the cushions and he was lucky he didn't wake up or they would have killed him. So, saw, I was in this time in ~~Zhulkov~~ *Zolokiew* and was good, very good situated, financially very good, so I came home I sold for half. I took, this time ~~with~~ eighteen thousand dollars for all the barns, the ~~bigger~~ *bigger* barns, for everything, and I brought him to Zhulkov. *Zolokiew. So a year later or so...*

L.B. Zhulkov? Is that where Mr. Kraus comes from? (Another respondent interviewed earlier).

*Zolokiew*

I.K. Yah. He knows me from home. Sure he knows me. He knows my family. So, when I brought him to ~~Zhulkov~~ *Zolokiew*, my parents, and he like he was at home, very religious so he started to go in the Belzer "Close" with me. It means in the Belzer synagogue. All the Belzer (from Belz) Chasidim, they davened (prayed) there, prayed there. So they brought the Belzer ~~in~~ *to* ~~the~~ *to* Zhulkov. My father ~~also~~ *also* davened in the "close" Saturday he davened by the rabbi. Not the rabbi, but the rabbi, like the same thing, Belzer rabbi, but he wasn't ~~in this call~~ *in this call* rabbi. He was a rabbi, smart man, very smart man. And he was Belzer. So Shabbos, when the rabbi from Belz was in ~~Zhulkov~~ *Zolokiew*, after the davening, he went to the rabbi in ~~Zhulkov~~ *Zolokiew* to have Kiddush there, in the morning after they davened. And my father was there too. ~~There~~ *There* was a Belzer Chusid and the Belzer rabbi knows him. And he davened ~~there~~ *there* every Shabbos at the rabbi in ~~Zhulkov~~ *Zolokiew*. So when the Belzer Chasid head table and my father was here, sitting here

*Zolokiew*

so the Belzer rabbi said to the ~~Belzer~~ *Zolokiew* rabbi, "Shmelarye davened ba dir" My father's name was Shmuel Arye, and in Jewish, Shmelarye, so ~~Shmuel~~ *Shmuel* "Shmelarye davened ba dir?" (Shmuel Arye prays with you?) So the Zholter rebbe said "Yuh Shabbos davened er" (Yes Sabbath he prays) So he said to hime, "Die veist?" You know, that to daven with Shmelarye under one roof is "a groiser sfere". *Schrea*

L.B. What's a "sfere"? *Schrea*

I.K. "Sfere" is a...privilege.

*Schrea*

I.K. To daven with Shmelarye under one roof is a big privilege. The words from the Belzer rabbi towards my father.

L.B. Sometimes when you talk to some of the people whose ~~par~~ fathers' were Chasidim, there came a time when the young boys wanted to take off the pails, wanted to take off the cap, and so on. And maybe there were some problems, here and there, either the mother or the father, not all the time, but sometimes. ~~Am~~ Did this time ever come in your life?

I.K. Oh yes! When I went to Pressburg from Muchach, I came to Muchach from the Yeshiva. I was only thirteen and a half, maybe thirteen and ten ~~months~~ months, not more, because fourteen years I was already in Pressburg. I came home from the Yeshiva. Father asked me "Vus geist tu tun"? (What are you going to do?) Where are you going to learn are you going back to Muchach. I said "No." "So, why?" "Because ich glach nisht/dem ~~reden~~ <sup>reden</sup>. Ich glach nisht die Yeshiva." (Because I don't don't like the speech <sup>reden</sup> ~~reden~~ <sup>reden</sup>. I don't like the Yeshiva.) I started to learn already Polish, that means secular. I had a student and he prepared me for the fore-gymnasium private ... (gets confused with English sentence structure) in order to take the exams. Private exams before gymnasium, in order to come in in the fifth gymnasium. I started already in Stanislavas. I was already not moral. Soon I came out from home, I started to be a little ... agnostic. Not really agnostic, not to believe, but ~~later~~ started to understand what it is real and what is fantasy. My mind started to work. So I saw, ~~and~~ Stanislavas was a very big city, I saw the people how they dressed, how they worked, and the main thing was, there was an episode too. I had a very very good voice. So as a student in Stanislavas, at 12 yrs. learned already in high grade already in the Yeshiva. My rabbi was a very big scholar. So when I came, ~~then~~ they exam(ined) me, how far I am in Talmud and he said to the assistant Rosh Yeshiva, Rabbi and here, in Miami, I find his son. He's a rabbi here. And I learned with him together, but he's older than I. He was in a higher, much higher grade. He was, in this time I was twelve, and he was maybe seventeen, ~~with~~ eighteen. So he is here a rabbi. He is not more a rabbi. He is <sup>already</sup> pensioned. So he said to the assistant rabbi "You should put him in the first grade in Hebrew." The first grade in Hebrew is the upper side, is the highest grade. I was afraid to go in the first grade and I told him "Rabbi, please let me in the second grade, because the ~~if~~ first year I don't want to be in the first grade. It will be too hard for me." And he put me. But my purpose was to start to learn Polish. I didn't know in this time not the German, not Polish.

L.B. Just Yiddish.

I.K. Yiddish and Hebrew. And the father kept to us a teacher a Polish teacher and he learned with us a little "Daitsch" and a little Polish, but it wasn't like in school. It was only to learn how to write Polish, how to write mathematic a little. I didn't attend the school. I didn't attend the school. Not even one day. Till I came to Stanislavas. And in Stanislavas was the Polischer shule and the cantor of Stanislavas, Skolnik was his name, very big name, big compositor and he had a choir, a big choir. But I was, all my life was I interested in music. In my house, in my father's house there wasn't no talk about to learn music, a boy, a Jewish boy! "Me darft zitzen und lernen Gemorah." (One had to sit and learn Gemorah)

L.B. That's why I asked if you played.

I.K. Oh, the play, nothing, between children. But I mean, there was no purpose in our play. To run to...

L.B. That's good. Children have to do that too.

I.K. Yah. Nothing more. (He actually was of the opinion that play for fun was a waste of time, and only humored me by this agreement.) So, I heard him when he studied with his choir the Forisher <sup>shule</sup> shule it was maybe two months before he started every day to...so I went in. And the chazan, because he was a real musiker, he saw in my eyes that I am interested in music. He asked me "Bucherel" (Little boy) I was only twelve

but I was a high boy. "Bucherel, vie lernst die?" (Where are you studying?)  
 "In the Yeshiva". "Kenst zingen?" (Can you sing?) "Yuh." I wasn't afraid,  
 never in my life to answer, to talk. "Kenst zingen?" "Zug ich, Yuh" (Isaid,  
 Yes.) Isung home. My father davened, for the ~~music~~ and I helped him to  
 song, "Adon Olam" ~~or~~ "L'cha dodi" and I had a good  
 voice, so I helped him and I was every time singing at home, Shabbos,  
 "Ah nu, Lu mich heren" (So, let's hear.) And I started to sing. And all the  
 boys, who was trained how to sing, they start to laugh. "Ah gelechter gevoren."  
 (What a laughter there was.) So he, when I finished, he said "Behames, vas ir  
 zeint. Vus lacht ir? Er hat a besserer shtimmer fun ir." (Beasts that you are.  
 Why do you laugh? He has a better voice than you.) "Zugt er, Ingele, bucherel,  
 villst du ~~willst~~ gezingen ba mir in choir? (Do you want to sing with me in  
 the choir?)

"Zugt er, farluz dich auf mir. Vas iz dein numen?" (He said, Rely on me. What  
 is your name?) So I told him. And he talked with my Rosh Yeshiva (Head of the  
 Yeshiva) and my Rosh Meshiva allowed me to go. So I sung with the choir, but  
 I had solos. ~~But~~ <sup>because</sup> I had a very very strong voice. And I sung for Rosh Hashona  
 solos.

L.B. Now what happened when you got home and your father asked you, this is  
 what we were talking about,...

I.K. This is I wanted to tell you why I came to the Gymnas. So, Rosh Hashona ,  
 invited me, a man, a lawyer, a red beard, so, a nice beard and he invited me  
 maybe I would be his guest for Rosh Hashona dinner. And ~~my~~ <sup>but</sup> father paid for me  
 I wasn't from the boys who ~~went~~ every day to another house to eat. "Das  
 hat gehezen teig, tug" (This was called Day) "Er hat gehabt a ~~gut~~ tug ba dem Yid,  
 ..." (He had a day with this Jew...) My father paid for me and I ate in a  
 restaurant, a Jewish restaurant special for Yeshiva bucherel...so I told  
 him, I have my meals in..."Zugt er, Nisht kosherdik, die kenst gehn zu mir  
 uf ah meal." ( He said, never mind, you can come to me for a meal.) Und I went  
 with him, there was a family, his wife and children and one girl was in the  
 same age as I am, I was, more or less 12 years. She ~~was~~ a student munder (?).

A uniform. wore

I don't know if you it in our time what the uniforms...

L.B. My mother wore one, ~~when~~ <sup>she</sup> went.

I.K. Yah. Yah. It was here in the fourth gymnasium, we had four silver stripes.  
 When he became in the fifth gymnasium, he became one gold stripe till the eighth  
 he had four stripes in gold then came the matura. She had four or three stripes.  
 She was a young girl. Maybe two stripes. I cannot remember. Very, very ~~pratty~~ nice  
 girl. And I sung there Rosh Hashona because he wanted that I sing ~~and I worked~~  
~~the and they loved me~~ <sup>so I sung</sup> . Since then he invited me every Shabbos there.  
 And I met this girl. He had a plan for me.

L.B. (Laughing) I knew it! very

I.K. He had a plan for me. It was a/nice plan. He wanted to send me to...

L.B. Oh. No. I didn't think it was that plan. Go ahead.

I.K. To Frankfurt am Main, Frankfurt am Main to Dr. Monk (?), he was a very, very  
 religious rabbi and he had a Yeshiva there with secular knowledge and it was  
 there a girl's school too, for very religious girls, because Dr. Monk was a  
 very religious man and a big scholar. So he wanted to send us, not to make a  
 "Shiddach" (match) but in the meantime when we will be together, so it will  
 come. And he was a rich man, a lawyer. His father had a factory of yeast in

Stanislavas, the biggest factory in Stanislaus. Very rich and he was himself a very successful lawyer and he was a rich man. A religious man. As a lawyer, a religious man, such a red beard, such a nice man, a beauty was this man. His wife wasn't so beautiful like he was, but the girl was a very nice girl. So I came there day and day and from this time, she, gave me a student and he started to learn with me. And I started to learn. And I can say today that I neglected the Talmud. Because I was so interested to make the exams for the fall gymnasium that I started to neglect. Till they caught me. The Yeshiva caught me. I went in a show ~~xxx~~ together with this family and it was very strictly not to come in touch with the people, besides in a show. It was very very strictly forbidden. So they caught me and the rabbi called me the next day and ~~xxx~~ told me he had to send me home. I can not more be at the he begged him

Yeshiva. So I ~~went xxxxxx~~...it was before Pesach, maybe two months or six weeks before Pesach. So I begged him I will be till after Pirim (Purim) at the Yeshiva and then I will go home. And it was. And when I came home, and I started to tell ~~my~~, not about the girl, but

Tape ends

Side 3

and I told him that I want to go, that I am not going more to the Yeshiva. I'm going to Frankfurt am Main to Dr. Breirt's School. So he said, what will be the purpose? What will you learn there? So I told him. I will study for a doctor rabbina, to be a doctor rabbi, it means with school, with university, theology. So he said to me, "Die vedst das nisht derleben az dich zoll shtehen unter dein tier und unklappen zu ~~zamen~~ zion " You know what it means, "Unklappen zu ~~mein~~ zion ?"

L.B. No.

I.K. This time, you are coming in and you are ringing the bell. In this time, when you came into a doctor you had to (knocks on table) knock, on the door. And he said "Come in". So he said to me, "Du vest nisht derleben..."

L.B. You won't live until...

I.K. You won't live til I will come to your door and knock on your door to the doctor "Mich arein lozen". (to let me in) Because I would be the doctor, the doctor rabbina and the doctor, his son, should let him in (breaks into laughter) and he should knock on the door.

L.B. So what did he want ~~from~~ you?  
for

I.K. A rabbi. To be a rabbi.

L.B. Oh, this is different.

I.K. Oh, a religious rabbi, not a doctor rabbi. Not a scholar. A scholar is not more a Yid. Although he is a rabbi but not more, is like today a reform and orthodox. He was a religious man, a very religious man, although he was a modern man, ~~but~~ he had to do with officers, with them, but every time he was in because

his strict, strict kosher <sup>just</sup> strict, everything was exactly as the Law says. Exactly, not even going away even so much from the Jewish Law.

L.B. So how did you work this out?

I.K. So, I went back to the ~~Buchach~~ <sup>Buczacz</sup>. I had to go to ~~Buchach~~ <sup>Buczacz</sup> (X) And I went to ~~Buchach~~ <sup>Buczacz</sup>, and I didn't wrote to them more, to Stanislaus, to this lawyer and ~~xx~~ I went to ~~Buchach~~ <sup>Buczacz</sup> and I was in Buchach one year, till I started tfillin laying and it was ~~more~~ than... it ~~was~~ was after Stanislaus I started tfillin, in Buchach, and came back after a year in ~~Buchach~~ <sup>Buczacz</sup>. I came home, "Nu, vie gehst du hinder.?" "Where are you going yet? he asked. I told him, I am going to Pressburg in the Yeshiva. Akiwa Schreibers's Yeshiva. It was a very good Yeshiva but it was a modern Yeshiva too. was a religious man. He wasn't a doctor.

Schreiber was a big scholar in Talmud. Big scholar. He was from the family of the Sofer. Sofer means in Hebrew, in Jewish, Schreiber. So his name was, his grand grandgrand father was Dr. Sam (my grandfather) Soifer on e of the biggest scholars and law knowers, he knows the Jewish law. He, when he said, wrote about the law, a lot, a lot, we have until today, living, his law, with his Sam Soifer, so he was a grand grand son. And <sup>my grandfather</sup> Akiva Schreiber, my rabbi, was a big scholar. Not in this caliber as his grandfather. Even maybe not in the caliber of his grandfather Soifer, because it was a few generations. One after another. Sam Soifer, Soifer, Shevitz Soifer,

L.B. You don't know what happens in the meantime. Because sometimes they are living on the reputation of the past, no?

I.K. Oh, he died in Israel, my rabbi. Yah. And I think he has a son in New York too. He saved his family. So I told him I'm going to Pressburg and he said "Nisht bei mir." (Not according to me.) ~~So I had to do? I stole money, and I run away.~~

L.B. Were you angry with him?

I.K. I didn't wrote to him two years. Two years. I didn't wrote to him two years. But I wrote home. And what I had to do because I didn't want to wrote to him, so in the present I need money to learn there. So in the first I had to wrote to him to help me to get in, in the school, Pressburg was a school like I said, a Kaiserkoeniglicherabbinatschule. It was a privilege from the Austrian government that a student who learned there three years was free from service, from Army service; like every priest, the same privilege that a priest had. And this was given to Pressburg because of the rabbis, because of the Sam Soifer family. It was an episode, a big episode with this together, binded together with this. Kaiser Josef...

L.B. I want to finish one thread at a time. So tell me, I want to see how you worked things out with your father. Because this runs through every family where the father was a Chusid.

I.K. So although Pressburg was a very religious school, very religious school, but we didn't wear more pais, no pais at all, and we shouldn't shave ourselves. But it was a cream, you put it on your face and kept it for a little while...

L.B. A depilatory. Mrs. K. - Now it is.

I.K. And kept it for a little while and ~~xxx~~ then with a hold... with a wood knife you took it off. And it cleans your face better than with a razor.

L.B. But you still weren't disobeying the Law actually.

I.K. This was not obeying (sic) the Law, this was "mutte" it means it was allowed from the Pressburg ~~Yeshiva~~ schule. We had no pais. But we had a tallis kurtin with "lange tsitses" and no "bekisher more the long caften, no, no.

L.B. Now Pressburg was already in Germany, isn't it?

I.K. No, today it is in Czechoslovakia. In this time was Hungarian. Pressburg was Hungarian. Right. Sure. Pressburg is a Hungarian.

L.B. Has that always been its name?

I.K. No. Bratislava. You ever hear of Bratislava?

L.B. (Looking at map) No, it's not big enough. This is just the kingdom of Poland.

I.K. Bratislava. And it belong now to Czechoslovakia.

L.B. That means the Soviet Union.

K.K. Soviet Union, right. So I ~~xx~~ had to write to my father. He was involved with the Eretz Isroel pushkas for Mer Bal Nes They had such pushkas, and they put in money and they send it to Israel, for the older people in Israel to live there, not working more, very religious people and they finished their lives there, in Israel. It was the Ramaya balanes pushka The president of this organization Ramaya Bal Nes was a man from Drohovich, very wealthy man, his name was Schreiber, David Schreiber. He was a brother in law of the Akiva Schreiber in Pressburg, of the rabbi, my rabbi. He was the brother in law. And because my father was in his , his section, he was der gabbai for Ramaya balness, so every year he came together with David Schreiber. And besides, David Schreiber was also a Belzer Chusid so he knowed

him from ~~there~~ Belz. So I wrote to my father to go to Drohovich to David Schreiber and ask him to write to his brother in law ~~AKIVA~~ Schreiber in Pressburg, to let me in the in the Yeshiva.

L.B. This was after you hadn't spoken or written...

I.K. I was already in Pressburg. And three months I went there and they didn't let me in school, this take three months, till he went there, <sup>so</sup> till they sent

the letter and then after a while I received a call from the Pressburg rabbi, ~~AKIVA~~ Schreiber, because he had, he was a rich man too, ~~AKIVA~~ Schreiber. He was involved in the naptha, oil business in Poland together with his brother in law, David Schreiber was a big, big millionaire from the oil business. So they took me ~~in the Yeshiva~~.

L.B. Look, do you see what I'm getting at? In spite of the fact that you went against what your father really believed; the first time you were expelled from this school, then you went back; and then you come back again and you tell him you're going to do something and he doesn't like it and he says "Nisht bei mir", and you go to Pressburg anyway. You don't write to him. You steal money. You run away. It was through him that you got into the school. Right? So, what I'm trying to get at, is that there was not this fanaticism and this rigidity,...now tell me if I'm wrong, because there are times when fathers and sons are so polarized, that the father cannot stand the son does anything he doesn't like. Now here, your father didn't approve, but still, you were his son and he helped you. Is that correct?

(Kirschner has been interjecting "yeah." all through what interviewer has been saying.)

I.K. Right, because of David Schreiber. He knows that David Schreiber is a very religious Jew and a Belzer Chusid and if I send him to David Schreiber to wrote a letter must be that maybe the Yeshiva is a fine Yeshiva and I will not be spoiled.

L.B. So, you weren't so dumb either.

I.K. But, the two years that I didn't wrote to him wasn't not the fact of the Pressburger Yeshiva. No. We came to that. So I became a student to the Pressburger Yeshiva and I start to learn. The first time they called me the "Polack mamser" (Polish bastard) Every Jewish boy was from Poland was a "Polack mamser".

L.B. Every Russian boy was a "Russischer ~~chazer~~ chazer." (Russian pig)

I.K. And here, the Hungarian <sup>was</sup> "Polack mamser" till I showed them that I am not a "Polack mamser" that I am <sup>known</sup> more than they know...

L.B. What were the Hungarians?

I.K. The Hungarians, the religious, they were non-Zionist...

L.B. Was there no name for them?

I.K. No. No. No.

L.B. Because someone told me the...the...people from Lvov were the "Lvovisher gonovim." (Thieves from Lvov) (Laughter) Everyone had a name.

I.K. So the Hungarians was divided between two, was the religious Jew in Hungaria and Ner orlovu .They started the reform in Hungaria before Germany.

L.B. They did?

I.K. The reform started from Hungaria. And the Pressburger religious Jew was not allowed to go in the ~~Nerorlovu~~ synagogue. Was a "Cherem". You know what means a "Cherem"? Cherem is in ~~terbannug~~ in German. ~~Terbannug~~ means...they put in cherem, ten very very religious rabbis, put a man in cherem. He was separated from the Jewish community.

L.B. Excommunicated?

I.K. Right. Right. Excommunicated.

L.B. You mean, if he would go to one of these other shuls?

I.K. Yah. He was excommunicated.

L.B. My own rabbi is from Hungary, I'll play him this tape.

I.K. Yah. He knows what means ~~Nerorlovu~~ if he is from Hungaria. He knows



what means and he knows the "cherem" from <sup>Sam</sup> Soifer. Sam Soifer put a "cherem" auf the ~~Nerorlovu~~. So was divided between two, a Jew and a ~~nerorlovu~~ a ~~Nerorlovu~~ was like modern, <sup>more than</sup> a goy...

L.B. In the Hungarian community.

I.K. In the religious Hungarian community, we had no, had never a Jewish, a religious Jew, a Hungarian, make a "shidach" with a ~~Nerorlovu~~ Never. Couldn't be. So this was Hungarians. But they was very, far from Zionism. They didn't very

accept the Zionism either.

ExK

L.B. How about your family?

I.K. They didn't know it but ~~what means~~ <sup>even Zionism.</sup> and besides the Belzer ruf is was against Zionism, so my father was against Zionism too.

L.B. How about you?

I.K. Oh, yes, I was a Zionist when I came only to Stanislavau.

L.B. So you were already, what, twelve?

I.K. I was twelve yeats when I came to Stanislavau, when I started to go, it was not allowed but I went in a shule it was every time at night, a speech, from a speaker, Zionist speaker came in so I (Laughs)...

L.B. Like you went to the show, huh? In ~~Buehoch~~, when you first started to look around, you still had the pais, oh all right, I'm just trying to orient myself.

I.K. Oh sure! Till I came to Pressburg. Pressburg I took off...

L.B. You were still under your father's influence really, and then you met this lawyer and you began to communicate with his family, and then you began to look around and to learn Polish; you went to the show, you started going to the Zionist meetings at night when you weren't supposed to. You started secularizing, in a sense. Detaching from your family. (Interposed with "Right" from Respondent.) What else did you do? That you weren't supposed to?

I.K. (Laughs)

L.B. Were you a ~~Bolshevik~~ <sup>Socialist</sup> also?

I.K. No. No. Zionist. All the time. All my life.

L.B. What kind of Zionist? There are lots of Zionists?

I.K. There's a Zionist a Socialist Zionist. And there's a Allegemeiner Zionist, a Zionist who is not a Socialist. More or less like our liberal, this is a liberal Zionist. And I'm still the liberal Zionist. But I'm still a Mizrachi Zionist.

L.B. Mizrachi-means East?

I.K. Mizrachi means religious. East, but this is the religious Zionist.

L.B. That's what you are really.

I.K. And I am still today.

L.B. And what influenced you? Was it just the speeches? Whom did you hear?

I.K. Nahum Sokolov, you know whom Nahum Sokolow...

L.B. I know the name,...

I.K. Chaim Weizman. Dr. Meyergehr and then in Vienna I met already...

L.B. No, first tell me from the beginning.

I.K. From the beginning was the first that I met was Nahum Sokolov, he came to ~~Buehoch~~.

L.B. Did you do any reading? Were you able to read in any language?

I.K. Oh no! What read! When they caught me with a book, when they caught me with a book that has a meaning of not religious, my father would kill me. I started to read...

L.B. When did you start reading?

I.K. I started to read in, before Pressburg. Was one of the, Jack (our mutual friend)

knows all the writers in Hebrew; Avrum Mapoi, Avrum Mapo, he wrote in Hebrew

in Hebrew. So a boy in the Yeshiva, he was from Tarnus (Tarnau?). He was older than I, he was 16 years old. He gave me and they're love stories.

L.B. They're romans. They're not tracts like ...

I.K. Very nice language, Avrum Mapoi. So this was my first book.

L.B. So you were then a Zionist, but you were never a Socialist. You never..

I.K. Never. Never.

L.B. Did you have any politics at any time?

I.K. No, in this time, no. No politics, at all. But I was in my mind, a pacifist. I was against wars. I was against...this by myself. But never had to do with politics. Later...

L.B. When Zionism became a political issue, you were probably...

I.K. Then, surely.

L.B. Tell me something. Herzl was when. Oy, I should know. I'll get an "F".

I.K. 1897 was the first Congress in Basle. Was the same year when I was born. 1907, when I was 10, in 1907, 1909 I was in Stanislavau already. 1910, I was in Buchach. 1911 I came to Pressburg, the end of '11, I came to Pressburg. I was in Pressburg 2 and a half years till the war break out, the first world war. I was two and a half years in Pressburg. And in this time I had already the "smiche" of rabbi, at sixteen and a half years, I had the "smiche" of rabbi.

L.B. "Smiche" means what?

I.K. k"Smiche" means *attestat*. An *attestat* to become rabbi. But in our time...

L.B. Were you ordained?

I.K. Ordained? Yes. But in our time was not so like you have today. Ordained as a rabbi, we had "smiche". Even in the Yeshiva from by Rabbi Solivechik. But ~~they~~ they didn't gave more the fullest "smiche", the full, for and juden, juden. If you want to be a real rabbi, to, can divorce,

L.B. Marry? Bury?

I.K. Marry, yes. Every Jew can marry. Every Jew, even though he didn't know nothing, he can read ~~the~~ only the "Ktuva" that the boy is giving to the girl at the time being that the rabbi is reading the "Ksuva", you know, the paper...

L.B. The contract?

I.K. The contract, *this is in Hebrew, Ktuva*, so everyone can give..

L.B. But you need the rabbi there too, no?

I.K. No!

L.B. A lay person can marry two people?

I.K. Completely, a lay person,

L.B. (Turns to K's wife who is sitting and listening) Did you know that?

Mrs. K. Yah.

I.K. Everyone who knows ~~the~~ to read the "Ktuva", <sup>to</sup> performs it as the Jewish law says can give Chupakaddishe.

L.B. I didn't know that.

I.K. Oh yeah.

L.B. But that's not a civil marriage. That's not recognized by the civil...

I.K. No! Because you have to give license. And to license you have to take out from the government. And everyone has the right to take out license from the government.

L.B. If they're married even by a non-rabbi.

I.K. Yah! (I must say I felt like an idiot because I really didn't know any of this) I mean, the man who is giving you the Ksuba, if he went to the government and he want license to allow him to give you the marriage, so he can do. And the government will give it, <sup>like</sup>, But divorces, not every rabbi can do it. He has to study the four of laws; this called in Hebrew Arbaah Shulchan Aruch. Arbaah Shulchan Aruch, and if you know it and if you was examed by a big

rabbi like in

<sup>Tripersstem</sup>  
by Kiperstein

then

you have the right to perform everything. But the first part of the <sup>altestat</sup> is only for Kasruth, means the "licha" to salt the meat, "baser bachulah", it means meat and milk, what you can eat and what you cannot, "traife" "terivot", "terivot" means if you mix milk with soup or so, all the "binim", all the laws, this is the first part of the...if you want to start as a rabbi. This you have to know. But this has nothing to do with the . It's only the part. And this part, we don't use them too much today, in our days. In our days, we use them, not, even a religious man. Firstly, that the cow and the chicken has not this what we had in our time.

L.B. Your're not called upon to judge whether it's O.K. to eat or not O.K. to eat.

I.K. No. So, the main thing is the other part. ~~of the~~ <sup>the</sup> ~~altestat~~.

L.B. The marriage, the divorce...

I.K. The divorce. The divorce. Everything this has to do, yom pervim, yom tov, <sup>all</sup> the laws. This is the other part. This is the other part. So the first part when I was 16 and a half years I got the first part of the <sup>altestat</sup> to be ordained as a rabbi; was 16 and a half years old and then break out, the war break out and I went home and I never went back in the Yeshiva to finish my learning.

L.B. Now, let me ask you. So, up to this time, up to the outbreak of the war, at that time you were 17, right?

I.K. Exactly. In '14, 1914 I was seventeen years old.

L.B. So by that time you knew Yiddish, Hebrew. You had learned Polish. <sup>Did you</sup> ~~You had~~ learned German? I.K. I learned German.

I.K. Main thing, in Pressburg three and...three...

L.B. Did you learn Hungarian too?

I.K. Yah. I spoke a little Hungarian but not too much. And I forgot already yet. But I learned, in this time I learned Hungarian, <sup>folk</sup> Hungarian.

L.B. Did you ever know Ukrainian or Ruthenian?

I.K. Very good, and Russian very good.

L.B. And Russian. So you already have seven languages. And then eventually, later on you had to learn English. Was there anything else? Did you know French?

I.K. No. No. I didn't learn French.

L.B. ~~What~~ I'm trying to think what other, that about...whatever other slavic languages you could pick up actually. Because if you know Polish and Russian and Ukrainian...

I.K. Yah. All the slavic languages...I know it a little Czech...

L.B. Yes. O.K. So here you are, you're seventeen. You go back home. Why the heck didn't your family get out if the Russians were coming?

I.K. Yes. We went out.

L.B. You did? <sup>where did you go?</sup>

I.K. Yah. I came Friday, Sunday, my father, he didn't wanted to go out. He said "You have to do with people who their belong (belongings) was more than their life." Although by him, for giving a big donation was nothing. But to take out money and thr~~ew~~ (throw) it out...even a piece of bread, it was not only because of the price of this piece bread but is a "naverra" You what means a "naverra"?

L.B. It means a sin.

I.K. God. God created this. God gave you the blessing that the earth gave you bread. And you are take (taking) this bread and throwing out. So fulfill a "naverra", completely ~~y~~averra. So to leave everything that you earned in all the years, ~~to~~ let this go in the wind, so he said ~~xxx~~ because there is

here is girls there, was this time in 1914 was my first sister, I think the second sister was married already. They wasn't home. Was three girls. So the mother and the three girls and I, my brother was in Vienna in this time and the older brother was married. So we were three sisters and I at home. The father said on Sunday morning that we should go away. So he gave...so they spanned horses, and a big wagon and they did everything, prepared everything to have, to have everything, money and so, and send it to Szemish <sup>Prysmys</sup> It was by... <sup>he gave us</sup>

L.B. That's still in Galicia? <sup>Prysmys</sup>

I.K. Yah. And we thought from ~~Szemesz~~ to take the train and to go to Vienna. But it was too late. They caught us in the middle of the road. And the same day, in Sunday, when we came to Krakowiec, a small town, this is far from us by 30 kilometers, it means by exactly 20 miles, exactly 20 miles, so they caught us, the Russians. And we had to go back, home. So we stayed with the Russians all the time.

L.B. That's when they arrested you as a spy, you said.

I.K. Then they came in, I was in this time they didn't (do) nothing to me, but after we came home and they start to rob our store and they brought in the non-Jewish population to take everything, they came in and my father was in this time he was davening, he was praying, in and he didn't even move to look what's doing. They came in with the pick and he didn't even thought about them because it was he shouldn't move, such a religious man. They started to look at him and they saw that he didn't open even his eyes and he davened and they went out. And I was under the bed. I was such afraid of them. They took me out from...and because I was under the bed they thought that I am a spy.

L.B. Life is funny. Your father's standing there...

I.K. And they took me, not far, about five kilometers, three miles, but the command, the military front command. Because this was in the first days that they <sup>came in</sup> ~~here~~, so everything was the front. So they took me and I talked ~~(they were new)~~ to this officer; with them I couldn't talk; so I talked to this officer and he understood very good German and he let me go home. Ah! This experience. (Long pause.) In my few years I went through a lot, a lot. (Long pause.)

L.B. Did you eventually serve in the army?

I.K. Oh yes. I was in the Austrian army.

L.B. Did you want the Austrians to win? Did you want the...

I.K. Surely.

L.B. Were you all...you know...were you all patriotic, or did you...

I.K. No. No. No.

L.B. Did you love the Emperor? Or say he was good, a good...

I.K. Yah. Yah. Kaiser Franz Jozef was a very very good man, to the Jews.

L.B. You did feel that?

I.K. Yes. But to go and to fight for the Empire I didn't felt that it is my purpose. I didn't felt that this is my purpose. Because I didn't felt that he has the right to, to, go in war because of Ferdinand.

L.B. That's not why he went. But anyway, you thought he was good to the Jews. I've talked to other Austrians, at that time, one woman was Moravian. She said they hate...they were miserable to the Jews.

I.K. Who? Kaiser Franz Jozef? This is a lie! Had all the privileges. Our people was served in the army as officers. They was professors in the gymnasium. They had all the privileges. They was even judges, Jewish judges. How she can say such a lie. It was all the privileges there! The Jews lived in the villages and they had a lot of farms, Jewish farmers, big farmers, rich farmers.. Maybe you heard Dr. Federbusch? Shimon Federbusch. It was in New York, a big man. His father was a big farmer, had two, maybe three thousand acre land. A very rich man. And he had a lot of Jewish farms.

- L.B. The woman was 82, you know, I didn't want to upset her. And so, it's better if someone says what they think. You see? But if I find, I want to...you see, you're saying one thing and this lady said something else. I'd like to know what your opinion is. I questioned her but she insisted.
- I.K. She was from Galicia?
- L.B. No. She was from Moravia.
- I.K. From Moravia.Czechoslovakia.
- L.B. She studied in Vienna. She got her Ph.D.
- I.K. So?
- L.B. But she said they persecuted the Jews. And then when I asked her what she felt about the Russian Jews, she thought they were beasts. And she said "No, we never had any pogroms but we were certainly persecuted."
- I.K. It was anti-Semitism in Austria. But Vienna was enough anti-Semite, enough, enough.  
*But privately!*
- L.B. She was talking also about...she said there were no Jewish doctors, there were no Jewish lawyers...
- I.K. What! What's happened to her? What happened to her? I don't know, I lived there all my life. *what happened to her?*
- L.B. I wonder if she confused the '30's with the First...with the earlier period. You know what I'm saying?
- I.K. Yah. I understand.
- L.B. But I didn't want to hurt her. She, you know, ~~she~~ she was the mother of my friend, the mother-in-law of my friend so we just listened. But ~~it~~ made me very curious, whether I misunderstood and my professor had taught me what you said.
- I.K. ~~Ex don't know why she said this~~ I will tell you why she said this. Now I know. The people of Czecha (Czechoslovakia) it was every time against the Germans, the Austrian government. All the time.
- L.B. Well, she said the Czechs themselves suffered terribly. I knew that.
- I.K. That's right.
- L.B. But she ~~said~~ saying the Jews suffered.
- I.K. The Jews...not the Jews. All the Czechs together with the Jews and because they was very patriotic to the Czech, the Jew, the Czech Jew was very patriotic to the Czech. So because the Czechs, they suffered a lot...
- L.B. Yes, I know.
- I.K. Because, why they suffered?...
- L.B. Because Hungary hated them.
- I.K. Hungary hated them and they were revolutionary. The Czechs were very very revolutionary, to the government of Austria. So every time Austria had to kept them very short.
- L.B. But at the same time I'll say this, in answer to you. She was, you know it's like when your father is very mean to you. You still love your father, and youre so hurt and you want him to love you. You can't understand why he doesn't love you. You understand what I'm getting at. So, this is how she spoke of Austria and she was almost a German. I can't, maybe somewhere, she ~~didn't~~ say this, maybe she was really as a young girl, a Czecha, right? couldn't
- But she married a German type Jew, from Vienna. They spoke nothing but German. And yet she says they were always Jews, but they were German.
- I.K. Assimilated. Very, very assimilated.
- L.B. So they were then, when circumstances were so terrible and ~~they~~ she lost family and they went through terrible hardships, it was like your father sends you out of the house. You see. And you still love him and you can't understand what happened. This is my theory. It's like "ah ~~shas~~ in punim" (a hard slap in the face) you know. *shmas*
- I.K. Yeah. And this is right. This is right.
- L.B. But I couldn't still, maybe she might have gotten times....she didn't always hear too well. She might have gotten times and things ~~a~~ mixed up but she was very insistent that they were terribly persecuted and here she

was a woman. A woman! At the University of Vienna. Before the War. There weren't too many were there?

I.K. Sure. Sure not! Sure not! There was not enough doctors, women. That's why she said, maybe. That's why she said, maybe.

L.B. I don't know. You know, you don't creep into somebody's heart. You know, and ask this...

I.K. No, because it wasn't even, not because the government didn't let them go in the University. But they didn't want by themselves not to go. A rich girl, went in gymnasium, finished gymnasium, when a Jewish rich girl went in gymnasium, finished gymnasium, went a year or two in the University not because of knowledge, that she wanted to be like a man, with high education. But to meet (meet) a husband with a doctor degree. Because a rich girl, ~~xxx~~ with a father who could afford to give her fifty, forty, sixty thousand kronen as a wedding gift and to make her husband, the doctor, & to make him a office, and everything, without money you couldn't do this. So that's why the girl went only to this stage.

L.B.. My mother says "Got zitzt fun oiven und purt fun hinten." (God sits in Heaven and makes pairs down below.)(Laughter. )

I.K. "Und purt fun hinten." It was so. Every rich girl married a doctor, a lawyer, an engineer and, because the father could afford to give her forty, this was the price, like a market, fifty thousand kronen...

L.B. God had very little to do with it. (Laughter). Oh, O.K. So, now we'll put you back in the Austrian Army and you're really a pacifist but you loved the Austro-Hungarian Empire, because you felt they were good to you.

I.K. Yes. Yes. Not to me.

L.B. I don't mean that.

I.K. I mean to the Jewish population.

L.B. You were conscious of the Jewish population and the Jewish question and whatever currents were sweeping Europe, you were aware of all these things? Whatever was happening; there was a ritual murder ~~xxxx~~ trial somewhere in Czechoslovakia, did your family hear of this?

I.K. Yah. Oh sure, I know.

L.B. You were aware of the Haskala which came? All right.

I.K. Sure. Because I lived there in this time. I know then, and I was involved in the Haskala.

L.B. How?

I.K. In the time being when I came to Pressburg, I was completely, although it was very very religious there. We had to go in the morning and the evening to daven, and ~~to learn~~ all day. But there was already another life. And...

L.B. Excuse me. I'm not keeping...it's already past twelve. Am I staying too long?

I.K. No, no, no. Not for me. (His wife had brought him some tablets to take.)

L.B. Are you sure?

I.K. I am going only to take my....

L.B. O.K. go, because you know...

Mrs. K. *You meet him* in a time when he was last year very sick. He had two times a heart attack, that's why he's a little bit slow. But otherwise, before, he was more...

L.B. He's fine. He seems fine to me. But I know people get tired. They want to have their lunch.

I.K. No, no, no. I'm not. Really.

L.B. So, you're talking now about Pressburg, and your activities there.

I.K. Although they was very religious, they had to go in the morning and at night to pray, was a very strong discipline in the Yeshiva in Pressburg, but they had already not this life that I had in my youth in Khrushu or in Stanislaw even. Here I start to play chess.

L.B. You were already secular?

I.K. Yes. And I'm a good chess player. We start to play ball. But not with the population in Pressburg. Not with the Jews even. Only between ourselves. The school had 300 students. Our School in Pressburg had 300 students.

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Begin Side 4 000

only for us.

I.K. We had our own playground. We had our own coffee shop. Nobody came in into the coffee shop because he didn't serve him. We had our shoes there stood between themselves. We had our own kitchen, menzer, Die ~~xxx~~ Akademischer Menzer. We ate there for 49 cents, <sup>a day</sup> breakfast, dinner and supper. For Shabbos <sup>meals</sup> we had to <sup>take</sup> pay "mizonot". Mizonot means food for nothing. Everyone, even the richest one, and there was a lot of rich boys, very rich, Hungarian, very rich boys, but they had to come Friday and to take Mizonot. And they <sup>had to</sup> ate (eat) in the menzer, the Akademischer Menzer, together with all the boys.

L.B. What was the purpose of ~~this~~ that?

I.K. Not to be separated. They had to ~~xxxxx~~ feel that he is in a school where all the boys are the same. Equal.

L.B. Equal, at least one day of the week.

I.K. One day of the week, they had to be with us, to sing the "Zmirot" im Shabbos, to be, to daven and everything. So every Shabbos was another boy appointed to have a speech, a talk. He had to talk. And all the boys had to be there. There was no excuse. Was a very, very hard discipline in this school. So we had everything our own, playground, chess, this was the ...

L.B. But already these things were not, they were already moving out into the world.

I.K. No. ~~Definitely~~ Separately.

L.B. No. Separate but chess is already out, and the music earlier was ~~xxxxx~~ out, and playing ball was out...

I.K. Football, you know...

L.B. Did you do any reading there?

I.K. Oh yeah. Sure.

L.B. Is that where you started to read? Now what did you read there?

I.K. All kinds of books.

L.B. Do you remember any of them?

I.K. Oh in this time, I started ~~xx~~ to read, was in this time was in the gymnasium I started to read, all German books, Schiller, Heine, Goethe.

L.B. Mostly German books. Did you read any of the Russians?

I.K. No, Polish books then when I came back.

L.B. You didn't read Tolstoy or Dostoevsky?

I.K. Oh yeah, sure, sure. But not in Pressburg.

L.B. Not in Pressburg.

I.K. In Pressburg we had to do only ~~xx~~ with the German writers, classics and even Shakespeare but not in English, translated in German. Grillparzer, also philosophic books.

L.B. What was the attitude, not only yours, but let's say the school... I mean I... ~~xxxxxx~~ your family's, towards the Russians. Let's say Russians in general, first.

I.K. Very bad.

L.B. Very bad. What were they, "Hazerim"?

I.K. Not in this sense that they are "hazerim". (Hgs) Firstly that they are Asiatics. They are not European and they don't know how to behave themselves, <sup>they don't</sup> you know what means a "bon ton", how to sit by the table and so? It was, Russian people was not...

L.B. Cultured.

I.K. Cultured.

L.B. Ne Kulturnie. (Not cultured)



I.K. Ah vy panimatie? (Laughter)

L.B. Malo, malo.

I.K. Ne mnoshko. (not much)

L.B. O.K. now what about the Russian Jews? Did you have the same feeling about them?

I.K. It was between them very high ~~xxx~~ educated people, between the Russian Jews, but the most of them was really not educated people.

L.B. Never mind educated. I'm not talking about that. I want to know...

I.K. But they was a little rough, rough. Not because of the Jew. Because the government and the people, the Russian people and the environment makes a man what he is. Environment. Don't forget, if you are born in this and this land and you came in another land, so you ~~brought with~~ brought with the culture from this land.

L.B. That's right.

I.K. This affected you. For so many years to live there and to live with them. How can it be other?

L.B. Now you can say some of your best friends are Russian Jews?

I.K. Oh, sure. Sure my best friends are...

L.B. (Laughs) I'm teasing you. Because Americans will say, if you accuse an American of being an anti-Semite, he'll say "Some of my best friends are Jews." Then you immediately know, Watch out!

I.K. No. I never had this feeling. Because I can till today understand, when I came for instance to Canada and they start to call the newcomers "ah greener" (a green horn, newcomer) and they were such a rough people who lived there in Canada for 34 years and they didn't even know it, the history of Canada. They didn't even know it how many provinces Canada had.

L.B. These are Jews now.

I.K. Jews! And he calls me "ah greener"! And after a half a year when I was in Canada I know it already the names of all the provinces. I knowed this history of Canada. So I said, I was in this time the director of a Jewish, of a Jewish old folks home. This is the first year that I came, right away, I came in February and in March I was already...

L.B. Oy, have I got a long time to talk to you... yet, I'm going to tire you out. Go ahead. Hurry up.

I.K. So the board of directors in my institution, my old age...one of them was Green?

Mrs. K. Greischinker.

I.K. Greischinker, yah. Girschfeld "Ah greener gekimmen in shoin ah greener." (This translates into (sic) A greenhorn came is already a greenhorn; but it doesn't make sense. He was annoyed that an immigrant came and was already in a position of some influence apparently.) "Zug Ich, Mr. Girschfeld.

Zugst mer, beht er, ver is mer ah greener? Vie fiehl provinces hat Canada? Kennt ir der borders of Canada? Mit vehmen hat Canada a border? Den zugt mich, ver iz mer a greener, ich, vas bin gekimmin hier in tsin acht und fertzig und ir ver hat gevoint shoin duh finf und dratzig yur. Ver iz mer greener?" (Tell me, Mr. Girschfeld. Tell me, who is more of a greenhorn? How many provinces does Canada have? Do you know the borders of Canada? With whom does Canada share borders? Then tell me who is more of a greenhorn, I who came here in '48 (1948) or you who have lived here 35 years.) And they didn't like this (Laughs at his answer.) what I started. So, you see, ah greener," they didn't know it, what you are. What really you possessed. But everyone was ah greener." The same thing was in our time, every Jew had to say a critical point of view from another Jew. He was an Arabish Jew, an arabischer Yid. "Ah Romainischer Yid" (A Romanian Jew.) A judgement. ("Ah prostock" ~~A common person~~ "Ah Russicher Yid", "Ah hazer", (A Russian Jew. A pig.) "Ah Galitzianer Yid, ah gonif." (A Galician Jew, a thief.) And he's stingy. He'll let him pay, when you ask him what is the time, "Zugt er, vus vill ich far dainer." (He said, What will I earn from it?)

They said so about the Galitzianer Yidden, ~~and~~ when you asked him "What time is it?" "Zugt er bus vill ich fardienen az ich vill ich zugen." (What will I earn if I tell you?)

L.B. What will I get for it?

I.K. So every, one Jew another had to criticize.

L.B. Yeah, another group.

I.K. And I didn't recognize this till today. I can't really, in my mind, I can't understand why you wouldn't want to know really the meaning of these personal people. Not in general. But personally, individually. Is this a man, a fine man, a good man, a learned man or a plain man but a good man.

L.B. Or just an out and out no goodnik.

I.K. If he's a no-goodnik, go away from him. It's not because he's a German Jew. Or a Russian Jew. He's a no-goodnik, he can be a Chusid a no-goodnik. He can be a rabbi a no-goodnik. The same thing, he can be a priest a no-goodnik. And can be a priest, a fine man. Is nothing to do with his knowledge. His character has nothing to do with his knowledge. And besides, if he has knowledge he can be even more, <sup>more</sup> of a gonif than the plain man (sic) because he has all his combinations in his good head and he may be much worsen.

L.B. I agree. Now I'm going to take you back. You didn't want to fight in the Army. So what happened? You fought anyway?

I.K. I fought so long I had to.

L.B. You were in the Army, from when?

I.K. From, in 1915 they took me in the army. Soon after they came in, three months later they, I went to the...

L.B. This was after the Russians were pushed out?

I.K. To ~~the~~ Medicine Commission and there I was a strong boy, by 17, by 18 years by 1915, I was 18 years already. It was not full 18 but I, 17 years and 10 months and they took me in the Army. I came to Cracow in my regiment.

L.B. You're talking about the city in Poland; the big city.

I.K. Yah, the big city, Cracow. So I came there. Was there my stationed, my regiment, 34th regiment, and they sent me after six weeks, not more, they sent me to school, to officer's school, Leipzig, this was in Czechia, Leipzig. And after three months I came out a Kadet ~~xxxx~~ Aspirant, this was the first rank of officer. The first rank, Kadet Aspirant. Feld- Kadet Aspirant. And I was still, in Cracow, I took a course for telephone and then I went in the front. 1916, Russian front and I fought at River Stochot. was the name of the river. Was our army on one side and the Russian was on the other side. Stochot. These were not big fights, really not big fights and special I was telephone commandant. And we had to write the wires. So I had under my supervision a command, a squad...

L.B. Where were you when the February Revolution broke out?

I.K. In 1918?

L.B. In 1917?

I.K. 1917, I was in this day, I was already in Vienna. Sure.

L.B. How come?

I.K. I received a harvest leave...

L.B. Oh that was when you had your harvest ~~xxx~~ leave.

I.K. Harvest holiday because of my father's farm. And this was the law, that they had to send...

L.B. So how come you went to Vienna? You're supposed to be on the farm.

I.K. Wait. So, I was on the farm. From the farm, I was not too long, because in this time I had my plan to go away from the Army, to run away from the army. Why? Not only because I don't want to go back to... I was a young officer, and this time I was ~~with one star~~ This is one grade before to become Lieutenant. Is was ~~Fendrich~~, <sup>with one star</sup> soldatshendrich? with one star. They had to send all the young officers to the Italy front. Very very bad in Italy. Most of them was killed. In the mountains, in the high mountains. It was very very bad. And we had so many, even my

friends who was in the army and they went in Italy, they never came back. So I thought, why I should go and lie my head there? So I start to plan to run away, to ~~start~~ "deserter", to be a deserter. to go away from the army. I had a cousin, my father's brother's son. He was a "nemish", sick, and he was free from the army. He had a book that he is free, with his picture. I went to him, his name was Abraham and he didn't have the name Kirschner, only his mother's name because he was married, the father was married not as the government law, like today, license, only by a rabbi, not took out a license from the government. So he had to wear the name of his mother, Entenberg. I went to him and I said to him, "Avrum, die bist in bet. Und die kentshoin die gendarmerie, the police, knows then that you are sick, already and you never went in the army. They never took you in the army. Sell me your book. I will pay you 500 kronen. And I will give you every month 200 kronen, and give me your book." But on the book was his picture. Now, what I did, I said to his sister, Cecile was her name, I said to her, You go to the, in the village, there was the mayor from the village, he was an old man. He was not learned. He didn't even know how to sign his name. At night put on my picture on the papers, took out the picture of your brother, put on my picture and tell them to put the stamp. And she brought him sugar and tabac, tabacco and a few dollars, and he gave the stamp. With this book I went freely as a civil, a civil monsieur to Vienna.

L.B. Oh, I see, it was just that you were not ungrateful to Austria, it was just the killing and the war itself.

I.K. I, I didn't feel that I should put head...  
my

L.B. On the block.

I.K. On the block. Plain, and not because I had to go in Italy, for instance, it was another episode. When I was still in Cracow, in my regiment, and I came back from the officer's school ~~there~~ was already a cadet, so was the rabbi and I

there, the chaplain, the Jewish chaplain our chaplain, the Jewish Chaplain, was a Major, was a doctor rabbina surely, and he paid for the Jewish soldiers that didn't want to eat traife in Pesach, he paid. So I came in Pesach to him for my. And when he looked, how long is he in the army, I told him from 1915, and this was... 1916, yah, 1916.... So he told me in German, "How come that you still here and not in the front?" I was so terribly disappointed with such a question from a rabbi. He wants me to go in the front. So I told him, "Rabbi. Was hat men unz Jericho balagered?"  
Jericho is a city in Israel.

L.B. Jericho.

I.K. Jericho, yes. "Hat men unz Jericho balagered?" (Is Jericho being beleaguered?) And he heard that! (Raises his voice in imitation of the rabbi shouting at him in German). "Mir waren sie mier ~~xxxx~~ ein offizier in the ISH Armee"...

L.B. How you asked him, Was Jericho beleaguered? Is that right?

I.K. Yah.

L.B. That we have to defend it?

I.K. "Was hat men unz Jericho balagered?"

L.B. And he gave you a German answer.

I.K. He gave me an Austrian answer. "Mir an offizier." So I told him "Herren zie, zug ich. Herr Rabbina." I didn't told him... Major.

"Herren zie Rabbina. I think, I thought in the first place not to answer you.

"Ich dachten nicht zu antferen in dem."

"Reden iz zilber und schweigen iz gold." (~~silence~~ is silver and silence is gold.,  
Speech

(You didn't, don't think that I am scared, ~~xxxx~~ that's why I ~~gxx~~ gave you this answer.") When I so

heard me a few words to say in Hebrew, and my expressions in Hebrew so he said me "Was zint zie fun berauf?" (What's your profession?) So I told him

I was a student in Pressburg and I'm a student in (with) this and this rabbi, and in this school <sup>was</sup> another doctor rabbi, was his name Dr. Monk, and I'm a student of Dr. Monk. Dr. Monk was his colleague, friend. So he, then he decided, "Zetzen sie zich." (Sit down.)

L.B. But that's not the point.

I.K. So he started to tell me why he asked me this. "What do you want from me as a chaplain in the army, when I have to talk to these people who are going to the military to the soldiers ~~not~~ when they are going to the front. And I have to talk to Jews. What should I talk to them? Not to go? Not to fight? I have to, I should, I must." This was his answer. And I want to show you, I wasn't really afraid that I will be killed. But the purpose of the war, I didn't recognize, because they killed Ferdinand, so I have to go and fill my head for this? And because Wilhelm want it so, this wasn't the ~~Austrian~~ Austrian government... Because the Austrian government was completely under the Germans. And Wilhelm wanted it. So that's why I have to go and fill my head? <sup>put my head on</sup>

L.B. Now, let me ask you... (~~Incomprehensible question and answer follows~~)... then... <sup>the question</sup>

I.K. So in 1917, after the harvest, I went to Vienna...

L.B. As a student?

I.K. As a student and with the name of Abraham Entenberg and I came in the University and I was accepted, as a student.... (some interruption in the tape) They evacuated, but not the Jews in Galicia. Not the Jews in Galicia. Why I came this, I will tell you the story.

L.B. Just for a minute, we'll go back just to the February Revolution when Kerensky came in...

I.K. Kerensky came in to Russia, not to us.

L.B. No. I'm talking about Russia. At this time you were at the University of Vienna.

I.K. Vienna. And then I came home, from Vienna I came home, I wasn't in the time being of the Revolution in Vienna. I wasn't too long there. There was nothing to eat there. The people are starving for food. It was very, very bad in Vienna. So besides this, the University was closed already. Not only the University, all the schools.

L.B. In what year?

I.K. When the Revolution started in Vienna, when they took away...

L.B. Now what year are you talking about?

I.K. The Revolution... after the first War.

L.B. Now I'm talking about the February Revolution in the Soviet Union...

I.K. Oh no. In this time, I was already in home. No in this time in 1917 I was in Vienna. Yah. I was in Vienna.

L.B. Now, did you hear about the Revolution?

I.K. Sure, I know everything about the Revolution.

L.B. At that time?

I.K. Everything at that time.

L.B. Were you interested in what was happening?

I.K. I was in this time, which was in the beginning of '17...

L.B. February.

I.K. Yah, I was at home and, wait a moment (Pause) Yah. So Kerensky was the first who took over.

L.B. Did you have any feelings about it one way or the other?

I.K. Not really. Not really. But I know it that this is the end of the Russian government. And this is the end of Russian government I was very, very satisfied, because the Czarism was for the Jews very very bad. Very bad anti-Semitism in there and the corruption who I personally didn't like it. Not didn't like it, I despised it. The corruption of the people. The corruption was from the beginning till the <sup>highest</sup> officer and the highest minister, minister, was the corruption so bad that everything you could buy for money, money, money, so this I didn't like, in my personal mind and I didn't like the anti-Semitism in Russia.

L.B. And did you think maybe it would come to an end?

I.K. And even the Jews, who could buy the freedom in Russia and to make good business and to become rich because of the corruption but I didn't like it this too. So when I heard that the Kerensky... I know it exactly, everything, I was interested to know what's going on in Russia so I know it that Kerensky when he took over and then when it started with Denikins to fight...

L.B. That's later, first came the Bolsheviks, in October.

I.K. Yah, ~~right~~ right, after Kerensky, when they brought in Lenin and Trotsky from Germany in the carloads so it started the Revolution.

L.B. How did you and your friends feel about that? Did you have any feeling? Did you follow it? Were you in favor of it?

I.K. Yah. I believed in this time that Communism is a purpose to free people. I believed it. And I could believe in <sup>them</sup> and because it was the prophets of our prophets, Isaiah? and he said

There will come a time that you

will make from your plows, from your...

L.B. Swords.

I.K. From your swords, from your swords, plowshares. So I believed in them that this is the time came. And because I read already from Lenin...

L.B. Oh, you did read?

I.K. Yah, Yah. And I read already the Kapital from Marx, Yah I had this already finished, so I thought maybe it came to this that people are...

L.B. Ready.

I.K. Ready to take the idea, the holy idea, and to put it in fact, not in the theory but in fact. Very very happy. And in this time was a pogrom ~~from in~~ <sup>Pruslow</sup> from Petlura and in this time was the Denikins army and the other White army and all this, all this I followed.

L.B. Now you were in Vienna all this time? Did you finish your schooling? In Vienna?

I.K. No. Only one year.

L.B. When you went home, what did you do? Did you go to work, try to make a living there?

I.K. When I came to home was ~~in~~ the bitter disease of cholera and typhus. There was no time to think about some work or so.

even

L.B. Yes, but once all this was finished, you never thought of leaving Poland and going somewhere else?

I.K. No. No.

L.B. Why not.

I.K. Because in German was very very bad. In Germany was very bad. They sold the houses for a little nothing, for two breads.

L.B. How about going to Israel, to Palestine?

I.K. No. I didn't thought about this.

L.B. Why not.

I.K. In this time. I don't know why. But I didn't thought of this. Not even, not even I didn't thought about this. But I thought that ~~this change~~ <sup>it comes</sup> the time after the ~~Bolshevik~~ Balfour Declaration...

L.B. What year now?

I.K. What? 1918. So I was very very happy that Israel will be built and I thought that in this time to live in Israel, to go to Israel. But in the meantime, every thing is going like in a kine (cinema) (Motions with hand in a circle)...

L.B. Fast motion.

I.K. Fast motion. And everything <sup>day another thing</sup> not still. What happened. In the meantime I was in Poland and I didn't know exactly the Polish language, so I had to ~~for~~ <sup>try</sup> to learn. I am here and I have to talk to people, in their language ~~although~~ I know it because I was born in there, but in my time they talked Ukrainian. ~~because~~ the population was Ukrainian. Then ~~xxxx~~ Poland became, so I had to ~~learn~~ it. That a younger sister, and she know it very good, she was a very ~~kind~~ <sup>girl</sup> and we learned together and we read together day & night try to learn ~~it~~. ~~xxxx~~ Day and night. I could sit over a whole night and read.

L.B. How were you living then? How were you able to eat?

L.B. Your father was still working?

I.K. Sure it was the farm. Not because, we wasn't in this time not rich at all but we had our cows, milk, butter, and with bread, grain was enough there, potatoes was enough and all the vegetables we had in our own garden.

L.B. And you weren't bothered by the Polish government at that time?

I.K. Oh no, no. Yah. they bothered me once. They took me in the army.

L.B. Your father. Did they bother him?

I.K. No. No. I can't say this that they bothered him although there was pogroms in Warsaw, ~~no~~ in Lemberg was a pogrom but...

L.B. And there was this quiet squeeze on the...

I.K. Yeah, the holes, the first time when they came in, it was the army, Haller's army, and they start to cut the beards of the Jews and that, they start to... put very bad things to the Jews but it didn't took too long, the story of the army, Haller's army. They come there a few weeks and they went away. And I sit there in Khrushov in this time, they start to learn so a whole winter I sit there, then I met the Polish army, an officer in the army, from the Polish (words drowned out by dishes rattling in the kitchen) ...and he posed to me to go and buy for the army all kinds of things, like hay, straw ~~and~~ <sup>even</sup> cattle and I can make a good profit on that. So I went out and I started,

L.B. So you were in business?

I.K. I went in business and I was very very successful, because he was a, such a gonif that you can't imagine ~~xxx~~ kind of gonif the officer was. I had to what

give him everything what I earned from my profit, the half. And besides this when I sold him 100 kilogram of meat, he put a, he told me to make a bill of 150 kilograms. <sup>of meat</sup> And I had to do, although it was against, but I thought, "Here I have the opportunity to make a few dollars and my home wasn't not rich enough to have everything in the home. Because the Russians took away all our belongings and still although it was ~~things~~ then over three, four

since years, but my father came to himself. He had enough to eat. <sup>6¢</sup> For clothing, for so, ~~we had not enough~~. I had to help them.

L.B. It was no longer the old times.

I.K. Yeah And I made a very good profit. Every day brought home money, money and money. From every door came in money. Today I got 100 meter of hay and he told me to make a bill of 300 meter because the horses didn't say how much he had. ~~We~~ should receive, 6 kilogram or 4 kilogram.

How much

Mrs. K. (Speaks to me about personal matters. Not clear on tape.)

I.K. So I made a lot of money. The home became again the same what it was before the war. A fine, rich home and we had everything. But ~~en~~ then ~~xxx~~ when they left Khrushov, the command officer was a colonel, a Czech and he spoke only German, a little Polish, he was from the Austrian part, and he ~~thought~~ <sup>because</sup> still

I spoke German like Jewish. So he was very happy with me and I came in his home and we talk German with his wife, so he told me before they left Khrushov, he told me "Mr. Kirshner zich mitfaren mit unz?" ( You didn't want to go with us?)

L.B. Where were they going?

I.K. They went to ~~Polen~~ <sup>Polen</sup> Zolokiew.

L.B. Which is where? Oh, oh, oh, yah.

I.K. "You don't want to go with us?" And I told him "What I will do there?" "You will be our 'lifferant'. Lifferant, lifferant- deliverer. You will be our deliverer. Everything what you are doing here, Khrushov. And I will give you a contract for here, deliver to our army, to our regiment for the horses, oat, oat for the horses, hay for the horses, meat for us and everything what we need for

- the soldiers, everything. So I came home and I told this my father. My father wasn't, he didn't want to accept, that I should go with the officer. ~~xxxxxxx~~ He know it that when I am <sup>going</sup> away, in this way, it will not be more, what I'm home. You know. Officers, not the life. He told me, but I was a boy already, 24, 25 years. Oh, so I told him, Don't worry about me. I'm not a young boy, 15, 16 years that I will be spoiled. What I have to do to ~~xx~~ them I will do and what I have to do in my home I will do what I should do. So I went with them.
- L.B. You mean, all this time you managed to maintain, still, a good relationship with your father? Really. Is that true? Or am I...
- I.K. Oh yeah. It was more than a relationship. You know what he, what this influenced me to become again, loving my father. ~~And~~ <sup>When</sup> it started the Russian war, the first war, I in this time I smoked already, <sup>and</sup> cigarettes. Surely in the beginning of the war was no tobacco, nothing. And my father saw that I suffer, although I never smoked in the presence of my father, till 17 years, I never smoked in the presence of my father. <sup>Also</sup> So I came from Pressburg already and I never smoked. My father saw that I am suffering. He didn't say a word. He stood outside on the highway when the train from the Russian train, with the wagons that they went with "provient" (provisions) And they had cigarettes ~~for~~, tobacco, and I saw through the window where he is staying outside and asking every soldier if he has tobacco. So, a few of them, he received a "nahaika", they, they with a cane. You know. <sup>in</sup> "Shmeis"
- L.B. Oh, a "Shmeis", a blow.
- I.K. A "Shmeis". You know the "Nahaika". It's from leather, <sup>for the</sup> horses.
- L.B. A whip.
- I.K. A whip. So he received a few such whips but he stood till he bought for me tobacco. He came in, ~~and~~ told me, he was a very honest man, he told me, "It's no use to keep secret from me that you are not smoking. I know that you are smoking. Here you have tobacco."
- L.B. That's a "lieber mann". (a loving man)
- I.K. This ~~today~~ ( fights to hold back tears) and <sup>he was not more</sup> ~~I am no longer~~ a young man, and till <sup>to a child</sup>
- Here I saw that feeling from my father, although I know that he loved me very much, because of my ~~learning~~. I was learned. ~~xxxx~~ I know the Talmud. So, maybe I was, Maybe I was the best child. Because this influenced me so much that I, till his last day of his life, ~~the~~ I was for my family, the best of them although it was <sup>8 children</sup> because my ~~father~~ <sup>brother</sup> died, still I was the messenger., to unite the family when it was sometimes between them, the children, you know...life. They send me, "Srulik vet furen" (Israel will go.) And they know that Srulik (diminutive of Israel) will do everything, to reunite. If it's something important, a misunderstanding between them, the family.
- L.B. So it was from father to son.
- I.K. So until the last day I was his son, his beloved son. And even in his will when he wrote his will, when he wrote his will was <sup>Resach</sup>, with two very religious Jews, and he was in his full health when he wrote his will. So he wrote: "Lebeni Kiri" (To my beloved son) I am leaving this and this and this, because he helped me in this time to give "nadam" (dowry) to my sister. " I came home and was a boy, and he came but he wanted so much and so much. So I told him, Don't worry. Don't worry father. We will have the ~~xxxx~~ money that we need to give to the sister." So he didn't want it from me even one penny. In the will he wrote that this I owe to my beloved son, Israel, more than to the other children because he helped me, this and this and this.
- L.B. Nothing ever takes that place.
- (Wife interrupts and tape stops for a minute)
- L.B. What I would like for you to tell me now, is how and in what year you got



into the Soviet Union during the War, the second World War. O.K.?  
And then I will leave you alone. If you don't mind?

I.K. Oh yes, sure. Surely. The Russian came to our city, <sup>in Zolokiev</sup> not only to our city but to the eastern part of Galicia till Lemberg. They didn't went into Lemberg. But they were in Zhulkev and in all other cities besides Lemberg. This was in 1939.

L.B. After the pact or before?

I.K. This was before the pact. And in this time when they came it was only two, three weeks that the Germans had to leave, Galicia till the San, the River San, it was ~~Eschenesch~~ <sup>Presmysl</sup>, ~~Flows close~~ a river and the name is San, ~~Ex~~ S-a-n, San. So I was with the Germans only two weeks and after two weeks they left Galicia, eastern Galicia, they moved till the San on the other side. So on this side ~~Eschenesch~~ <sup>Presmysl</sup> was occupied by the Russians...

L.B. Now which side is this, eastern or western?

I.K. Eastern. And the western side was occupied by the Germans. And they stood there till the war.

(End of second tape. Beginning of Tape 3)

Side 5 000

L.B. So you're in September...

I.K. September, 1939. They came in, the Germans and they left 14, or 16 days, no more, but the pact between Molotov and Ribbentrop. And they had to move.

L.B. The Russians had to move?

I.K. No, the Germans had to move, from us, from the eastern part of Galicia to the western part, till the other side of ~~Eschenesch~~ <sup>Presmysl</sup> was the western part and they stood on the other side of the river, San, the Germans. And the Russians came in to us. We was with the Russians till '41...

L.B. Till 1941.

I.K. Right. The first of June break out the war between Russia and Germany. So in this time from September, October I started to work for the Russians.

L.B. Work for the Russians? Between September '39...

I.K. Till the end. Till '41.

L.B. Till '41.

I.K. Because I understood the Russians started to, every Jewish and non Jewish family who was rich or served the purpose against the Communists they took away. They took away to Siberia, to Russia. So as I was not a poor man, in <sup>Zolokiev</sup> Zhulkev, I was a rich man, so I thought they will take me. But I had one, one...

L.B. Asset?

I.K. Asset. ~~My one asset~~ I had the one asset. In the time being when I was in Zhulkev, I was involved, like I said to you, in the army, the Polish army. Together with this I came in contact with the officers of the government, <sup>in Zolokiev</sup> This was the starosta. It was like here, more than a mayor of the city. Besides the mayor, it has the political <sup>aspects</sup> of all the province. It was the starosta. So I came in contact with him. And I had a big word in the government. Every first of May, they used to arrest all the youths, all the Jewish youths who was not Communists but Socialists.

L.B. How this is the Polish government?

I.K. Yah. The Jewish youth wanted to go out with a red flag in the first of May. This was not allowed, <sup>from</sup> in the Polish government. Only the <sup>first</sup> ~~ten~~ of May was a holiday because it was the Constitution of the Polish government. But the first of May was not allowed to fire <sup>core</sup> as a holiday. So but they wanted to go again, so they arrested them, <sup>on</sup> the first of May. I was there who was very good in friendship with the Polish government in Zhulkev so I took them out from the Jail, after the first of May I took them out from the jail.

a day,

I was very good with the youth, with the Communist youth. <sup>There were a lot of</sup> with the Communists already...

L.B. Among the Jews.

I.K. Among the Jews. Youth, mostly youth. And besides this, in Zhulkov, in was a city who produced fur jackets. They made by hand fur jackets from pieces of "Pizhemelim".

L.B. What's "pizhelem"?

I.K. "Pizhilim" is a fur, "Pizhilim", you don't know that name?

L.B. I don't know that name. Sable, mink?

I.K. ~~Sx~~ No, no. Not sable.

L.B. Squirrel, rabbit?

I.K. No. Black...

L.B. Seal?

I.K. No. "Puzhelim" is (he asks his wife) "puzhelem" How is in English, "Puzhelim"?

Mrs. K. "Puzhelim"

I.K. What we call this? This is not an English word "puzhelim".

Mrs. K. (Tries to help)

L.B. (Suddenly connects) Persian lamb! Persian lamb! The lamb it is...

I.K. Persian! Yah, Yah. (Confused combination of voices shouting over each other in the attempt to identify and verify the correct ~~xxx~~ identification.)

Mrs. K.

I.K. So they bought in Paris pieces of Persian lamb and they put them together and make a coat. Persian lamb coat and they send it in the West, in Germany, was a very very rich city of this kind of manufacturing. So all the ~~youth~~ youth who worked there, most of them was Communist, already. And because I was in contact with them and I helped them a lot, all the time, all the years till the war, so they made me, when the Russians came, they made me as a Commissar of the, of the "proviande" provisions. And I had to, but I was there who right away gave him right away the keys of my, of my mill. I had a mill. So I gave them right away the key, I told them I don't want to be more the owner of the mill. It belongs to you. And do what you want. So they put in, they wanted that I should be the director there, I told them "no", "I don't want. Here is the keys, you can do with them." They started to nationalize all the big business, so what I have to wait till they came to me and arrested me and take away ~~the~~ <sup>the</sup> key.

L.B. And take it away anyway.

I.K. Yah! I gave them the first day, that's why, and the youth told to the Russian officers, to the Russian... I mean to the Russian government, <sup>who came</sup> they said in Zhulkhov, this is a man you can believe in. Although he was a rich man. But he was a friend of ours and he helped us and you can have some confidence in him that ~~you~~ he will do right what you will tell him to do. And they appointed me. I was a Commissar in Zhulkhov. Zolokiew.

~~ExK~~

L.B. You had no Communist or Socialist leanings at all?

I.K. Completely against them, but then, because in the meantime, don't forget, from '20, from '17 when the Communists came to Russia till '40 I knowed already what Russia is, what Communism is. Because all the trials that went by, So I know it already what the ideal from the Communism is and specially Stalin and his band and his crowd ... (Long pause) and they arrested so many people. Then I knowed what was and I'm <sup>in '33</sup> when he killed so many people, non-Jews, but he killed the kolkhoz (kulaks?), who didn't want to give up the rights of their fields of their possessed (possessions?) How many he killed, more than 2,000,000 people. So I was, I was really against Communism, but here there they came and what ~~can~~ <sup>can</sup> I, I am only one person. So I did, only to protect myself. But how much I could protect Jewish population in Zhulkov, I did. For instance, before I know it, but then they came to nationalize big stores, manufactures, big stores, take away from them, I went a night or two nights before and I told them "What you can save, what you can take out from your store and cover this in places where nobody

will know, do it right away, because it will be too late. Tomorrow the Commissioner, the, the people will come and they will nationalize your store. They will take away everything for nothing. So do what you can." So they saw I saved a lot of people, but I didn't want to stay in Zhulkov more. Still I know it that a few ~~few~~ months later, I will not be the Commissar, and they will arrest me, I still was ~~thinks~~ their, their, who was in contact with the army, with the Polish army. I delivered them everything and I was with the "starosta" in contact. It means with the government, with the Polish government in contact. So I thought the best time is to move away from ~~the~~ Zhulkov. This time I met, from the Russian people, I met a Communist, a Jew, his name was Brik, and I was with him very good, he liked me, he told me how about to go to Lemberg? And I will give you a job, a foreign job. So I did it. I am ready. I freed myself from Zhulkov, from my job and I moved with my family to Lemberg. And in Lemberg he gave me a very good job. It was a hotel and a restaurant, one of the biggest and the finest hotels in Lemberg. It was a Polish hotel and there was only non-Jews and big, rich Polish people came in, in this hotel.

A Jew wouldn't go in because they wouldn't accept him to go, to sleep one night. Not in the restaurant. They wouldn't not serve them. It was a real Polish aristocratic hotel. So in this hotel the Russians surely take over and everything. They take over and I became the director of this restaurant. Hotel George was the name. And I became, there, Brik my commandant, he put me in. But not for my purpose. Not because he loved me so much, to steal and to give him. This is the truth. There was a very very rich restaurant and there was in the cellar, was more than 10,000 bottles of wine and whiskey everything from French. From the best quality. So I had to take this over. So he told me, "Take this over official. Take over, rather than put down 10,000, put down only 8,000, 2,000 put aside and we will take this out from you. And it was \$0.

From there, I wouldn't stay there too long because in Russia you have to know, if you know already Russia, and I studied Russia rapidly, and very quick I knowed everything, what means to be a Russian officer or a Russian even in the civil service to be a high officer, a citizen officer, I know that everything is only corrupted and to make a nice living, although you are a Communist but you have to steal. But you don't want to steal, so you have to have somebody who will steal for you. And when you were caught, He didn't know even you, he never talked to you and he will himself will put on you all the blame. He will help to kill you. So I learned this very quick. And I was in this hotel, this restaurant business only three, four months. And I said to Brik, "Listen, I want to go in the province."

L.B. What does that mean? In the hinterland?

I.K. Province...in hinterland. I don't want to stay in Lemberg. My family was already in Lemberg. They gave me a very nice, a very nice apartment. But everything was taken from people. They put out a family, which rich family straight in the street and took away from him his apartment. So Brik took apartment for himself and he in the same building, it was a big building, in the same building, he gave me an apartment. So I moved in there with my family, and I told him after a few months, I want to go to the province. Give me a job. And they had a tank, a tank, military tanks with a regiment there in the province of ~~street~~.

L.B. Now where's that? Because I don't have my map here.

I.K. Street is from Lemberg, is more or less 150 kilometers. It means 100 miles.

L.B. Are you already Russia itself then?

I.K. No, no, no. Still in Galicia.

L.B. Still in Galicia.

I.K. Oh yah. Everything is ~~in~~ in Galicia. ~~Nothing~~ Not in Russia. So I came there and I was the director of the restaurant, serving the officers already,

And serving the officer's wives, with the store, to have everything what they need, to come and buy. And I was the director. I had a few people who worked for me. And the big kitchen and the cook, not one cook, but a main cook and there was a few girls who worked there in the restaurant and I lived there in this village till the war break out between Poland, between Russia and Germany. It was Sunday. The first of June. There came to the military command, ~~command~~ to the military command, they called me and my colonel from this regiment, sure a Russian officer, told me, "Friend", anyone is Tovarich, Tovarich means Friend, "Tovarisch Kirschner, Friend Kirschner, we have to leave, ~~at~~ this village, because we are going to the front, and because we know you so many ~~month~~ months and because we have confidence in you, we are leaving you 30 men, one officer, No, not an officer, 30 men and one servant, not a... one sergent...sergent, what is sergent... English"

L.B. Sergeant.

I.K. Sergeant! 30 men and one sergeant and 20 trucks to evacuate our wives you will evacuate them.

L.B. Evacuate the Russian officer's wives?

I.K. Yah, sure.

L.B. You were in charge of their wives as well as ...

I.K. Their wives and the soldiers will help you everything what you need, they will stay under your command. And because we know you and we have the confidence in you that you will do what we ~~say~~ said, so we are leaving this to you. And the colonels wife was in the office too and he told his wife, *the colonel* "Listen, don't make him a revolution between the women. He will be in command and you will have to listen what he says."

L.B. (Laughing) A "Veibisher" (wifely) revolution is a tough thing to put down.

I.K. And don't start with the Russian officer's wives. It's so rough. I don't know. There's in this time, in '41, still ~~was~~ there was not enough intelligent, *not* enough educated. Still the officers married plain women, from the villages, *who* ~~it~~ wasn't even, in this time they started already to learn the people. Because *unalphabetism* in Russia, till the Revolution...

L.B. Was 90%.

I.K. 90%. And then the officer came in the army, they, they themselves ~~wasn't~~ wasn't intelligent. Had no, no schools. Seldom had you had an officer who went in the University.

L.B. All right. So here you're left with 20 trucks, 30 men...

I.K. So he left me 30 men, a sergeant...

L.B. How many women?

I.K. Oh, it was for all ~~was~~ the officers, women and children. Not only women, but children, they were, they brought their children right away. I had enough, *(pause)* I think more or less on every ~~car~~ wag...on every car, on every truck was at least four older women and children. It means three times 420 with the children that's more than 200, more than 200, *on the 30 trucks. And it was my wife too and the two children.* So, I was with them from the <sup>1st</sup> 5th of June...

L.B. They ~~was~~ pulled out when?

I.K. Right away.

L.B. Right away. Sunday and you were left there...

I.K. Sunday night they moved out at night and I was instill in this place not more than 7 or 8 days. So one day they came, I think maybe one of the soldiers came and told me that the sound from German planes came down and they already going *individual*, soldiers are already in this province.

L.B. Germans.

I.K. German soldiers. So this night I organized all the cars, all the trucks and I came to the wives, every house, ~~and~~ and I told her, "Don't think that you can take everything what you have here in the house," because they took away so much from the people that ~~was~~ they had at least, every woman need at least two trucks for herself.

L.B. It's that scene from War and Peace, you know, when they were leaving Moscow

and all she could think of was her things...

I.K. Yah, yah, yah. From Tolstoi, yah. "So I told her, And I don't fight with you, because I wouldn't let you." But it was not so easy. At night I had to without lights and when they start to pack (attack?) I am telling you, I never forget, I will never forget it what I ~~had~~ had with these wives, and they start to lament, to cry, what they did for this <sup>big</sup> belongings not to leave this in this village. That I did what I could do and we went out. I brought them till Tarnopol.

L.B. Where is that please?

I.K. This is not far from the Russian border, not far.

L.B. Still in Galicia?

I.K. Ah, still in Galicia. If its' 150 maybe 200 kilometers, its maybe 130 miles from the Russian border. The Russian border was Volochisk. Our border was Podvolochisk, the Russian border. ~~max~~ So Tarnopol was from Podvolochisk more or less from Volochisk was more or less 100, 110, 130 miles. I broght them till Tarnopol, till the station. I went into the command, was everything already military command, not civil. military officers was in the trains, stations, train stations. I brought them, in the

I had papers, very good papers and I told them I need for them *carlinde to put in all the families* —→ so he gave me and he gave for me too. I have a sister in Tarnopol and a brother in law with children, with married children, this was the older sister, so I thought to be in Tarnopol and not to go see my sister, I begged, I asked the commander that I will go not today, I will go tomorrow. And because you see my recommends ~~dec~~ were very very good so I will come tomorrow with my wife and children and *added to them my sister and my*...

(Phone rings. Tape off.)

320 I.K. He promised to give me next day a place to move, to go into <sup>the</sup> car and to go, I wanted to go to Kiev. So I came home to my sister and all night I worked on them to go with me to Russia. But my brother in law, although he was a very smart man, he ddespised so much the Russians and he told me in Jewish, you know in Jewish, in Russian language a toilet is "ubornye". So he asked me, What you want, to take me in this "ubornye"? In this closet? In this toilet? I told him, Listen to me, you smart boy, every healthy man is going in, in toilet, sometimes two times a day, sometimes three times a day. But he comes back from the toilet. I'm going in the toilet but I hope to go out from the toilet too. And don't be so smart. You have children and grandchildren already. Come with me, I have place for you all. I'll take you with me to Kiev. And after discussion all night, not to sleep even one moment, he talked so much about Russia and about the hate that he has to Russia, because they took away from him his factory, they nationalized his factory, and he became poor, had nothing, only the house and they left him only to live in his own house, so he spoiled my wife and my children too. The children was not big enough to decide by themselves but it was worser when I said to my wife "Give me your passport, I will go to the station and I will hear when we can go away from here." So she told me not more ~~and~~ and not less, "I left my passport." "Where you left your passport?" "In Lemberg" "What you mean you left it...." "I didn't think it necessary to take the passport." She didn't wanted to go neither. So I told her, I'm going to Lemberg. I will rent a car to go to Lemberg to bring you the passpoart. So I went...Yah, in this day, the other day, when I decided to go to Lemberg, came from Zhulkov my brother's son whom I saved and I brought him to *Winnipeg*, only he! So he came to Tarnopol, his name is Morris, Moishe, "What are you doing here?" "I came here, I came here and there's a lot of young boys who run from Zhulkov and they want to go to Russia. But they decided in the middle of the <sup>way</sup> day to go back. But I thought I will go in, I have here an uncle, <sup>my</sup> brother in law was his uncle, so I decided to go. In the meantime I find

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you." So I told him, "Moishe, You are going with me or you're going back to...  
~~...No. Where my uncle will go, I will go with him.~~ "No. Where my uncle will go, I will go with him." So I told him, "Fine, Then we are going to rent a car and to go to Lemberg and to bring the passport for my wife." And I did so. I paid the Russians soldiers with a car, I gave him 500 ruble and he had to bring us to Lemberg and right away to go back. But when we came to the middle of the way, and this is a city of ~~it started already the army, the Russian army to go back, from Brody~~ ~~and~~ They took away from us the car, because it was a military car. They took away the car and they didn't ask what you are going to do, it's not his business. Do what you want. I came into ~~to the city. I had there many friends, so I came to one family, a religious family, a fine family, a rich family~~ ~~From Eber~~ was his name. He had a mill too. It was Friday morning. I came in. His wife is staying by the oven and take out bread and challah from the oven. She baked by herself and she took out. And I see it, nothing happened here. It's like normal everything. Here's such a fire, the Germans, are going and so rapidly ~~property, and so quick.~~ ~~Here, nothing,~~ ~~and,~~

(Side 6)

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I.K. Soon he came from the mill and he started with his lament, his Jewish lament, "Vus teit men? Vus teit men? Vus teit men? Vus teit men?" (Mr. K. claps his hands after each statement of the question: "What should one do?") He looked to God. And I told him, "Froim, you don't know what to do? Buy a few horses with a wagon, pack your family and go because no train will take you, but by horses you can still make to come till the Russian border. From the Russian border maybe you will have luck enough ~~%,~~ a chance, to go in the train, and to go to Russia." He didn't listen to me, even, what I am talking. "Vus teit men? Vus teit men?" So I told him, "You don't know what it is. You are a learned man in Jewish, what God said to Moses when ~~stood~~ near the Nile, and they start to cry. God said to Moishe, "Mah ~~Titsak~~ ~~eylai~~ " (What you are crying.) (Let them go! Let them go!) What are you staying with the hands (claps again) and what to do? And I told him this. And then next word, my word to Moshe. "Kim Moishe. Mir haben atdu gurnisht vus tsu tuhn." (Come Morris. There is nothing we can do here.) And we went out, not saying a word even. Not saying goodbye. And when we came out, it started a few, full the ~~place~~ ~~whole~~ was with whole military equipment, tanks and cannons. Everything, horses and carts and trucks, a foot you couldn't ~~move~~. You had to go under the carts, under the horses, to go out. But in this time when we ~~started~~ started so, to crawl, the Germans aviation came and started to throw ~~firstly~~ fire bombs and he brought all the city on fire. And then came the bombing, after this, when the city was burned. So he start to bomb. We was under a tank. Near a tank and a truck. And we didn't hear nothing but "oy!" and that's all. "Oy!" and that's all. And blood runned around us. After lying there over two hours and one another ~~asked only two words,~~ "Moishe, du lebst?" (Moishe, you are alive?) "Uncle, du lebst?" (Uncle you are alive?) That's all. Nothing more. Then I sat there for two hours and maybe more. I said to Moishe, "Look, ~~It's no purpose~~ ~~to be more here.~~ We will not came out from here. It's better to try our luck. Let's go.

L.B. Which way? (barely whispered)

I.K. Let's go. Let's go. To go out from the city, nothing more! To came out and to have a little air!

L.B. You were still intent on getting to Lemberg?

I.K. No!! It wasn't not more...Lemberg was already taken by the Germans. We had to go back to Tarnopol, ~~where~~ we came out. Came out and we start to walk.Nobody talks. ~~Even not~~ one word. In going so, I remind myself that here is very

dangerous to go. Because the Ukrainians was much worser than the Germans. So what's the ~~purpose~~ to go. We killed in the middle of the way. We had to pass a village, a Ukrainian village, to our way to Tarnopol, to go by, by, by... So I told him, "Moishe, we will be killed anyway by the Ukrainians. We had to come to a station, small station, train station. There we can be safe. We will sit there overnight. Tomorrow at daytime, we will walk, and maybe we will have lunch and maybe we will have a plan-(-?) train. And So we came to a station, it must have been nine at night, maybe eight. It was dark already. I came in, was an officer in the station, and I asked him, if there is a possibility to have a train from Lemberg to Tarnopol. He says, answered me, "This is the last train, not for people, but they're moving out a manufacturing of aviation parts, aviation parts from Lemberg, this is the last train. It will be here by twelve o'clock at night. If you will have luck, I can tell it him to take you on the train. But if you will talk to him and you will have luck, he will take you. We waited! We had nothing to lose. We waited till the train came. He stopped there, I went to him. He was a capitaine and I told him, "My dear capitaine. Here's my papers. I did this and this and this and this for the Russian officers, for the wives, and I came back"- I told him the truth, everything and I went to Lemberg to take the passport of my wife and here I had to stop because the officer told me that Lemberg is taken already, the Germans. Now I want to go with you." So he, not even to think about, "Sadice" (Sit) Go and sit there." And I forgot, my head didn't work more, I forgot even to tell him, with me is my brother's son, my nephew is here, and I had to run again and start to beg him to take him too.

L.B. He was nice, because once you get a "yes", the second time you might get a "no".

I.K. Yah! So he said, yes, Go. And we went there. And we was so tired, and I lied down on the floor...on the plain floor. It was after 12:00, maybe 1:00, half past twelve. We was, oh, so tired that we didn't wake up in Tarnopol. When we wake up we was in Volochisk already...Now, what to do? Go back, to Tarnopol? So we went to Kiev, and right away gave a, a, a wire, to Tarnopol; but it never came, the wire to Tarnopol. My wife was with my family, my sister and my sister-in-law. And then we went back to Zhulkov, and he was killed in the, in the, in the, in the ghetto. Same thing with, with my broth...brother-in-law, and all the children.

L.B. I didn't mean to put you through this, I'm sorry, you know; it's, you know, the, uh, just staying alive...is guilt.

I.K. Yah, yah...yah.

L.B. It's very bad, and it's all so, it shouldn't be, but it is, because it's all on a hair...if your wife hadn't left the passport...you know...

I.K. No, because she didn't wanted to go...

L.B. She didn't want to go...

I.K. No, no, no...

L.B. And they were so...

I.K. That's why I am a little...

L.B. I understand.

I.K. Because she didn't want it, she didn't want it, to go; because, all...her excuse was...you are afraid, and maybe you have to be afraid, because we was all the time, with the Russians, you served them, you was en...engaged...

L.B. Yeah.

I.K. ...in working for them. But I am a, a woman; my children, what they had to do with politics, and with the Germans? Never they believed that this will...

L.B. That's what I was going to ask you next. Did the Jews know?

I.K. No, they didn't believe.

L.B. They didn't believe?

I.K. No, they didn't believe, and you can't bring them...to recognize what Hitler said. And I heard...

L.B. Did you believe him?

I.K. Oh, sure, because I know him. And I heard him in Vienna, when he came back from the Army; although he wasn't in this time, not such a hater from



the Jews. But, in his speech, in his, and I, I thought of him that he is not, uh, really...yah, yah, I thought of him this... So, then you have to do with a man who is able....to, to do what he said, and because of his mind is not really working like a human being should, he is able to do this.

- o What's a difference between a very...very quiet<sup>quite</sup>...a quiet, uhh, crazy man, who is at home, is not doing, not even ~~bad~~, nothing, he is not able to kill a fly, and all of a sudden he will took a knife, and will kill you. Between the two...periods, he takes on<sup>y</sup> a second, to decide, because he's not, you know...

L.B. It's not even a decision.

I.K. He, he's not, he's, no, no, it's not a de...it's going without decision, surely...

L.B. Right.

I.K. ...because his mind is not, not more able to make decisions. But, this is the impact.....that he can do this. So, when I saw him talk, I <sup>thought</sup> about his mind. And after that, when I listened to his speeches, and he had, every day, speeches; and then he was the biggest hater.....from, from the Jews. And he became this because of his, of his, uh, pushing himself to be the leader of the German people. And he knowed it, that...only the Jews are against him, although not the, not, not the...

L.B. That's not true.

I.K. ...true, because the <sup>rich</sup> Jews, they support him with money.

L.B. There were others against him.

I.K. And, and, and, and the German, uh, even the German, rich Jews, and the American rich Jews, they support him because they thought of the Communists. But the, the general Jewish population, they hate him. And he knowed that only the Jews are against him.

L.B. Yeah, but the socialists were against him.

I.K. Oh, yah, I mean, I mean...

L.B. The Communists, until...

I.K. I mean, I mean...

L.B. Yeah.

I.K. I mean, uh, socialists, the, the Jewish socialists; the, the non-Jewish socialists I am not, I am not interested in, I am not talking about them.

L.B. Yeah, yeah, yeah.

I.K. Sure they was against him, but the Jewish...

L.B. He got rid of them all.

I.K. So, uh...I...

L.B. You didn't stay in Kiev all that time?

I.K. Oh no, no, Kiev was occup<sup>ed</sup>, too.

L.B. Kiev was occupied, yeah.

I.K. I came to Kiev, I was there only a few weeks, 2 weeks, not more. And I went to <sup>Dunbass</sup> ~~Dunbass~~. Don Bas.

L.B. Uh...that's in the Urals, huh?

I.K. <sup>Dunbass</sup> ~~Dunbass~~, this is in, in the...

L.B. In the Urals?

I.K. In the Urals.

L.B. Right.

I.K. There is coal.

L.B. Yeah.

I.K. Coal. I was there 4 weeks, and I had a job, to talk German, because not far from <sup>Dunbass</sup> ~~Dunbass~~ there are German colonies.....before he moved them out.

L.B. Before who? Stalin?

I.K. Stalin, moved them out, he didn't believe them so he moved them out from there.

L.B. Yeah, yeah, yeah, O.K.

I.K. So, I talk half an hour, in the German language what they gave me, to talk to them. And, but I saw, I heard and I saw that it's coming nearer and nearer, the Germans are moving. So I, uh, gave up my m job, it wasn't, it wasn't, not so easy...

L.B. No.

I.K. ...to let me go. But I told them, uhh, the Russian police officers, "Listen. I will be, every time, the last one who will let me go out with, with a train, or so. I am still a Polish Jew, and not a Russian Jew. I have no privileges what a Jew, A Russian Jew has. So, please let me go." "But you will make a panic, if they see that you are moving already with your suitcase." "Sir, I promise you to move at night, with the train, where the train should go, but only far....only far from here, I will move, with the train, at night. Nobody will see me."

L.B. Did your nephew go with you all this time?

I.K. Oh, in, in Kiev I left him.

L.B. Yeah?

I.K. In the Army, he was a young boy.

L.B. Oh, O.K.

I.K. He had to go in, in the Army, so they took him in the Army, in the Russian Army. And then he moved to the Polish Army, when.....what is, was named the general, the Pol...<sup>1</sup>Schikowsky...

L.B. Yeah.

I.K. When Schikowsky.....started to build the Polish Legion, the Polish Army, he went to the Polish Army, from the Russian Army...he transferred, uh, himself to the Polish Army. And he was with the Schikowsky Army, and he fought all the way long, til Berlin.

L.B. Mm hm.

I.K. And that was a happy, and he was lucky, and he came out....alive. Now he is, I brought him, when I came back from Russia to Poland, I brou...I took him out from the Army, from the Polish Army, and brought him with me to...

L.B. Canada.

I.K. To Canada, to Canada, <sup>Winnipeg</sup>

L.B. So where did you finally wind up in Russia?

I.K. From Dunbass, I went to Tanzer, in Tanzer, this is central Russia already. So, I was there, in a farm, <sup>Kolkhoz</sup>...

L.B. Yes.

I.K. And I worked there as a...<sup>1</sup>, bookkeeper.

L.B. Uh huh.

I.K. I worked as a bookkeeper, and then they mobilized me.

L.B. Mm hm.

I.K. Because I was, uh, as, as I say, as I said, a telephone...

L.B. Mm hm.

I.K. ...in the, in the Austrian Army; and, uh, they couldn't feed me, because they knew the telephone...officers.

L.B. Mm hm.

I.K. They took me, but I didn't wanted to go. If I didn't wanted to go in Austria, I could go in, in Russia, in the army. So, I went to, I made a, a, a....I made a, I wrote a paper to the, to the general, th the General Command; because of my knowledge of languages, and they need the German language, I will be, I, they, I should, they should take me as an interpreter.

L.B. Mm hm.

I.K. Even in the front. But they are, they are taking in, in...

L.B. Prisoners.

I.K. Prisoners, and they will have enough prisoners, officers. So, I know the language, and I know the Russian language, so I will be.....So, he invited me in his office, the general. And I want him to, to, to say to him, look, I know it already that this will help him very, very much. I told him, "I can give you much more, much more service....as I'm giving now, <sup>you</sup> from cutting wood, as, as a soldier." Although I was an officer, but they, the officers in Russia are cutting wood by himself too. So, I can give you more service." So, he told me, "What is the matter to cutting, uh, wood? Our officers are cutting wood." So, I told him, "Yes, but...I'm not, I, I, I'm

not, uh, used to it, to do this. My work was every time work, as a...intelligent....man, not with realk, hard labor." "So, you will never cut more , uh, wood. I will put your, uh....your paper, I will send it to the Command, to the higher Command, they will decide. But, in the meantime you will not go more to cut." But, in the next time, he freed me from the army.

L.B. He freed you?

I.K. Yah.

L.B. So, but you had to work?

I.K. He took me out, but he gave me a, very good papers. He gave me very good papers, and I came to . It was a place, concentration of military who is not in the front, was not sending in the front. They had, uh, enough work , uhhh, not in the front, too.

L.B. Yeah, right.

I.K. So I came to this, uhh, to , and I brought all my papers from, from....from there. And I became, again, the director in a restaurant.

L.B. Mm hm.

I.K. Military, but not for the front, and not for, uh, soldiers who are going to the front.

L.B. No, no.

I.K. While working...and this was, most of them was , from all kind of nationalities, whooo they didn't believe them, to send them in the front.

L.B. They were afraid.

I.K. Afraid. It was, it was people who was...taken away from them the fi...the fields, rich farmers...and they didn't believe them, to send them... So, they had to work, and hard labor work, but not in the front. There were all kind of nationalities, there. Was a, a lot of people there, more than 20,000. But they worked all, all around, in the woods...

L.B. What province was that, or what republic would that be now? Do you know?

I.K. Uh, this...yah...uh, it will be, Panzer, by himself is a, is a province, is a... Penza

L.B. It is?

I.K. Yah, yah. Penza Penza Panzer, Panzer is, there is not provinces, there is, uh...

L.B. Republics.

I.K. No, no.

L.B. No?

I.K. A republic is a Russian republic, this is, uh...

L.B. You're in, oh, O.K.

I.K. ...in, in central Russia.

L.B. O.K., you're in Russia.

I.K. This was in central Russia, this was, from Panzer there, it was not far, maybe not more than even 100, 100 miles, from Panzer. The first place, the Army, when I was, was . There was a place in a wood, a big wood, and in the, the middle of the wood they make, they make, uhhh.... for the military, barracks...

L.B. Mm hm.

I.K. Under the earth, because they was afraid of the bombing, the German bombing. So, and they, uh, uniformed the soldiers, and they sent them from there in the front. They learned them...exercise,,every day...

L.B. Mm, it was a training ground, then.

I.K. Training...training center, for the recruits...that they came in, in the Army, they took in the Army. So they learned them, not long, 6 weeks, 7 weeks, and they send them, every, every 2 weeks they send a regiment in the front, in the front, in the front...

L.B. See, I had, I thought that perhaps you, when you told me you were in the Soviet Union, I thought perhaps they had evacuated a whole section, but it's really just an individual accident, in your case.

I.K. Yah, sure.

L.B. Because I misunderstood, but it's a fascinating story...

I.K. Sure.

L.B. But I had wondered whether they did anything like that.

I.K. No, for the Jews in Galicia, they didn't even gave even one train to evacuate them.

L.B. Did they evacuate any Russian Jews, as far as you know?

I.K. All of them.

L.B. See, my grandmother was evacuated.

I.K. All of, all of them who wanted.

L.B. Who wanted, right.

I.K. Who wanted to go.

L.B. You should read that book, because he's, he has a, the author....doesn't feel they did very much, either, for the Russian Jews who were in the pathway of the Germans.

I.K. All of them they evacuated. Of, she was in this time, in Kiev, she was evacuated, she had a train, her mother, all of them. <sup>(his wife)</sup>

L.B. If they wanted.

I.K. Sure. And I was in Kiev in the, when the evacuation was. But it was such a panic.

L.B. Yeah.

I.K. But not all the Jews wanted to go.

L.B. Yeah. The, the, they also...

I.K. Not all the Jews...

L.B. One of the explanations that I've heard again and again is that...many still remembered the Germans from the First LWar.

I.K. Yah, yah, this is true! yah, this is true!

L.B. So this is sort of what your brother-in-law was saying?

I.K. Yah, yah.

L.B. No?

I.K. This is true. Because they remembered that the Germans was very nice to them, and they did for them more than they did for the non-Jews; because they, they, uh, had no confidence in the non-Jews. There was, with the, with the Russian, <sup>not</sup> friendly, as with the German, especially Ukrainian. So they... they was with the Jews very, very...near to them, and they did what they could for the Jews.

L.B. So, they, in the Second War...

I.K. In the Second War...

L.B. ...they chose the Germans rather than the Ukrainians or the Russians.

I.K. Yah, it's, they, they, they was good to the Ukrainian, because the Ukrainian helped them...to kill the Jews.

L.B. The Germans?

I.K. Yeah, sure.

L.B. I know, that's where the Einsatz grupen was, yeah.

I.K. And they paid, they paid them, even, for every soul, for every Jewish soul they paid them...sugar...there was a quota. I think, 5 Kilo of sugar, and so much, and so much...flour, and, for every soul...that they catch a Jew and they brought him.

L.B. Thank you. I'm going to stop.

375 (Tape ends)